BETTER THINGS

PENNSYLVANIA · CONVENTION
OF · METHODIST · MEN

BETTER THINGS

AS PRESENTED AT THE

PENNSYLVANIA CONVENTION OF METHODIST MEN

EDITED BY

CLYDE F. ARMITAGE

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OFFICIAL REPORT OF THE CONVENTION

A POPULAR INTERPRETATION OF THE PROGRAM OF THE METHODIST EPISCOPAL CHURCH

INTENDED TO

ENLIST MEN FOR THAT PROGRAM AND INCREASE THEIR EFFICIENCY

DEDICATED

TO EVERY

LOVER OF CHRIST

WHO HAS FAITH

AND SHOWS IT IN SERVICE

4 1967

BETTER THINGS

Beloved, we are persuaded better things of
you.
God is not unrighteous to forget your work
and labor of love.
Ye have ministered, and do minister.
Show the same diligence unto the end.
Surely blessing I will bless thee.
God hath confirmed it.
Through faith inherit the promises.
Therefore, let us go on unto perfection.
This we will do, if God permit.

—Sixth Chapter of Hebrews.

Pennsylvania Methodism
Has sought better things.
It put first things first
And accomplished better things.
May the convention and this book
Aid it to yet better things.

BETTER THINGS

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INTRODUCTION

It would not be easy to build a bigger or better program than that of the recent Pennsylvania Convention of Methodist Men. It was strong without being heavy. It had sparkle without shallowness. It had both head and heart. It was vast in actualities. The practical dominated. Mere theories occupied a back seat. The issues considered belong to to-day. Breathing, burning, insistent, tremendous interrogation points were lifted in the presence of the throngs. And in reply to the questions raised, a deluge of facts, figures, arguments, demonstrations and appeals swept down from the brilliant platform. The men who spoke at Harrisburg knew how, and were experts in the fields they represented.

To those who had the privilege of attending the Harrisburg Convention this book will come as a distinct benediction, for it will freshen and vitalize the great impressions which the addresses made. But to those who could not attend, the volume will be invaluable. To read these splendid addresses will be the next thing to having heard them.

It is a special pleasure to introduce Better Things to the Methodist men of Pennsylvania and beyond. If I could have my way it would be studied by every minister and layman. I am very sure it is seed that would produce the hundred-fold harvest.

Joseph F. Berry.

FOREWORD

It is good for several hundred Methodist men to get together simply to look into one another's faces and form friendly acquaintance. It is better for Methodist men to get together that they may sing the hymns of the Church and pray to the Lord of the Church in behalf of the Church and the world. It is better still when men get together to pray and sing and carefully, thoroughly consider the whole world's needs and opportunities from the Christian point of view. This is what the Methodist men of Pennsylvania did at the recent meeting in Harrisburg. Men were enriched by personal fellowship. They were uplifted by devotion. They were inspired and instructed by the careful presentations of world subjects and world fields, near subjects and near fields. The Convention did not touch one phase of life alone; it was brought face to face with the whole majestic program of the Church; and this volume of proceedings will constitute a treasury of reference, information, and inspiration of rare and surpassing value.

One of the things we Methodists need is to make real our connectional spirit, to become conscious of ourselves as a whole. Such gatherings as that at Harrisburg and such volumes as this report will increase the denominational consciousness and the denominational efficiency in a very genuine fashion.

We are not divided,
All one body we,
One in hope and doctrine,
One in charity.

And in this spirit the Methodism of the commonwealth of the world should work together for a world that is one and not many.

William Fraser McDowell.

PRAYER

By Bishop Berry

O God, our Father, we first would thank Thee for the great privilege of being here. We thank Thee that we are in the channel of blessing. Conditions have been such that we have been able to leave our business and our heavy responsibilities at home and have come to this place of prayer and of thoughtfulness and fellowship. We feel first that we must thank Thee that our health and the conditions at home are such that we have been able to come. More than once we will thank Thee for this, before the convention shall close, but we desire to begin in this thankful, tuneful tone. Praise God!

We thank Thee, our Father, for the purposes which have been formed in our minds, to get out of the convention the best possible things for our own spiritual life, for the life of the local church we represent, and for the cause of Jesus Christ in all its ramifications. Wilt thou strengthen that purpose, and may there not be a listless moment here, but may we be a serious crowd of men, full of definite, eager purpose to hear Thee speak, to realize Thy presence, to take Thy commission, and to go home to do Thy work and will.

O God, may Pennsylvania Methodism arise and shine. We pray Thee let the conquests of which we talk, the conquests of which we boast, be insignificant compared with the coming larger and deeper and broader and mightier achievements of the Cross of Jesus Christ in all this territory around about. How we have been playing at our problems! How we have been satisfied with meager results! Enlarge our vision, enlarge our faith, complete our consecration, and may the cry "Forward, March!" ring all along our sacramental host! And may the Church move out and move up to the very largest things for Jesus Christ.

PART I

BETTER THINGS WHAT?

INDUSTRY

The Human Side of Industry

By Harry F. Ward

The liquor traffic is doomed because it destroys humanity; because it interferes with Jesus' program for the salvation and development of human life. For the same reason slavery was abolished. Now it is inevitable that the Christian conscience will interfere still further in the economic world. This is a great industrial State. By what test would Jesus measure the value of your industry to the community? By the amount of product turned out? By the size of the dividend paid? Or by what is done to human life? "Is not a man worth more than a sheep?" he cried, which means in modern speech, "Are not these lives employed in your mills and factories worth more than all property?" "What shall it profit a nation, if it gain the whole world in efficiency of industrial organization, in speed and amount of output, if it can lead in the markets of the world, but in the gain and the lead shall destroy its own people and lose its own soul?" In the days of fierce economic warfare, which are coming after the cessation of this present physical conflict in Europe, will this nation see clearly that no pressure of economic necessity can justify Christians in sacrificing any of the higher interests of humanity to the mere making of goods and profit?

Jesus' fundamental social teaching was the sacredness of human personality. That has now come to be expressed in our modern industrial world in some measure. Not long ago the United States passed a law and wrote into it the declaration that labor is not a commodity, nor an article of commerce. Yet the Supreme Court of the State in which I now live handed down a decision based on the doctrine, clearly stated, that labor

is property. The labor forces replied to that, "In the past when the despot and the tyrant declared that human life and human conscience were their property, religion bade men resist such a doctrine and the attempts to enforce it, and we must now claim the same right." They say, "At any cost, we must decline to submit to the practices based upon a doctrine that the lives of men are property." What will the churches say to labor in a crisis like that? What will this Church say, which has preached the doctrine of free grace, that every human life is the subject of the redemptive love of Jesus Christ, if it will? This Church has preached the doctrine of going on to perfection, that every human life is an infinite spiritual possibility, entitled, if it will exercise its rights, to all the privileges that belong to the conscious sons of God. Will this Methodist Church have the intelligence and the courage to find the full economic implications of the fundamental doctrines which it so powerfully has preached?

What are the practical implications of such a doctrine as that? The first demand of Christianity in industry must be that industry shall not destroy human life. When you preach the sacredness of human personality, it means that human life is too valuable a thing to be fed to cannon and that some day war must cease even unto the ends of the earth. It means also that human life is too sacred to be fed to machines; that the strength of man, the laughter of a child, the heart of a mother, can never be coined into money and turned into goods by a Christian nation. It means that sooner or later industry must stop destroying humanity.

Great gains have been made in this country in the last decade. The conscience of the Christian people has been expressed in some of the statutes of the land.

I can remember, as you can, when an explosion in a steel mill would blow ten or twenty men to bits, and nobody knew who was killed. They could not be identified; they were ignorant, unskilled foreigners, without families; and on the payrolls of the company they were known simply by number, and not

by name. They were merely an item on a cost sheet, counting no more than any other raw material that was used in that business. Today what have you in your steel business? Not only laws to safeguard the men, but a Safety First movement, doing all that intelligence and education can suggest to make the men safeguard their own lives, as well as to protect them in the plant by its organization.

But that is only the beginning of the story. After the control of preventable accident has stopped the ruthless sacrifice of American laborers on the peaceful battlefields of industry, we are still confronted with the grim terrors of occupational disease, those dread poisons—sixty-seven of them so far listed—destroying the health and the life of the worker. They have scarcely been studied in this country, and what little protection we have against them is one little legislative act regarding poison in match-making, and the conscientious action of a few humane employers.

Eighty-seven per cent of the present diseases are classified as misery diseases: that is, they are due to improper conditions of living and labor. From that group, your industrial workers suffer more heavily than any other section of the population. The dust in coal mines; the lint in cotton mills; the fragments of metal that come from emory wheels; these feed on the lungs of the workers, and they never go hungry.

The extra hazard of the industrial worker gives him only a fraction more than half the expectation of life that the average business or professional man has. What does that mean to a community that has been taught to love its neighbor as itself? O men and brothers, how can you endure conditions like that? Said one manufacturer, concerning the effects of his industry upon the immigrants: "Yes, we eat them alive." We are our brothers' keepers. The profits of that kind of a process sift out indirectly over the whole community. Christians cannot live off the lives of their brothers. They are bound to put in force such regulations as will protect the life of the worker in every trade and occupation. We are getting to do that rapidly in

these United States. We won't stop there, however. The next demand will be—and it is being heard strongly from Christianity—that industry must not weaken human life. It is doing it now from many causes, chief among them inadequate income—the lack of a living wage. Our figures show us enormous, almost unbelievable, proportions of both the men and women workers of this country, who cannot by any effort secure the means for the proper maintenance of life on the bare basis of physical efficiency. Now what has the Scripture to say about that? "Thou shalt not muzzle the ox that treadeth out the corn." The heart of God is big enough to care for the dumb brute. Is not the heart of His people big enough to care for the needs of the human workers? The husbandman must be first partaker of the fruits of the harvest. That is the Scripture doctrine. Translate that into economic life, and it means that the first charge upon any industry must be the proper maintenance of all those who are engaged in it, from the top to the bottom. Until that demand is satisfied, then by the teaching of the Scripture there is no other prior claim or lien upon the fruits of that enterprise.

Put that into effect, and see what you do in your low-wage communities. You know what the lack of a living wage does to folks and their families. The burden that is piled on the backs of the under-nourished, untrained, undeveloped, poverty-stricken workers at the bottom, is a burden of destitution, a burden of delinquency. We have a series of three remarkable maps in Chicago. One shows where fourteen thousand families lived who in one year were given charity; another shows where the death rate was the highest; and the third shows the location by blocks of ten thousand cases who went through the Juvenile Court. If I had those maps here side by side, you would be struck with their deadly parallel. The locations of destitution and disease and delinquency are not only identical in city neighborhoods, but almost identical block for block. In what regions of the city? The regions where the lowest-paid, unskilled group lives. Why? Because they have been unable to

offer the same resistance to the economic disasters of life, to the germs that lie in wait for all of us, to the vast temptations of our city streets. They have not been able to offer the same resistance as the strong well-nourished people of the other sections. They have not had the same fair fighting chance to battle through the emergencies of life.

This is an inequality which the Christian conscience can neither tolerate nor sanction. "The cry of the reapers whose wages you have withheld has come up before Me," said the Lord of Hosts. And the spiritual wreckage that we pick up in those neighborhoods is the tragedy. We write the story of the triumphs of our Christianity; but who will dare to write that page which recounts the failure of Christianity to hold its gains in the face of the economic pressure of low income upon divers sections of the people, whether it be in the city or in the countryside?

Here is our fighting ground for the present and the immediate future, to secure the right of the people to live. You will say there are two things involved there. There are. One is the development of more efficiency on the part of the people at the bottom; and that is where Christianity has been putting in its part, not simply in its religious teaching, or its gospel of redemption, but in its educational development. But while we are doing that, we have to break down the economic barrier that limits the full development of the people to whom we are carrying the gospel of salvation and the service of education. It is not all a question of individual efficiency, nor even does the greater part of the problem lie there. From the very industries where the low-wage people are dropping down into delinquency and disease and destitution, great fortunes are being piled up. Testimony before a board a few months ago shows men coming in from a certain transportation industry, and claiming that one hundred thousand dollars a year was not sufficient reward for their services. At the same time, men with families were working in that industry for one dollar and fifty-three cents a day.

A little while ago, a big man in the financial world died in

our neighborhood, and the paper praised him for rising from the bottom to where he was earning one hundred thousand dollars a year salary, but some of the girls in that industry this country over were being paid four dollars and a half, three dollars and a half, and two dollars and a half, a week. Two hundred fortunes in this country, two hundred families, each with an income which is more than that on which five hundred thousand other families have to live, by the reports of our census bureau!

One of the most conservative economists in this State declares that such poverty as I have been talking about exists to-day, not because it is necessary as an economic fact, but only because we are willing that it should exist. Another economist has recently given us something to think about, as he has shown by conclusive figures that more income in the United States is derived from property held than from service rendered. Will the Church push home its great teaching of justice to the human side of industry? Will it face this question of the inequitable distribution of the joint product of the common labor?

The word of the prophets was that they who sought justice as a people would find God; and was not that also the word of Jesus? Shall we stop with demanding that an industry do not destroy human life or weaken it; that it pay a living wage? This is our message also: that industry shall directly contribute to the development of human life, and to the unfolding of its spiritual values.

Said an intelligent man in a New England textile town, after I was through speaking, "That is all very well, but a man cannot superintend a cotton mill in this town and be that kind of a Christian." I said, "Why not?" and he began to tell me how the pressure was upon him to make dividends for the stockholders; and the treasurer stood there and confirmed it. "Now," said he, "they have recently spent seventeen thousand dollars to put an efficiency system in our factory, to get the last possible bit of cloth out of every machine. I may have a widow working at that machine, with four children, and if she cannot turn out

the number of pieces of cloth that that machine is supposed to produce, I cannot stop to think about her four children. I must discharge her, and get some one else." Why won't industry let that man be a Christian as he wanted to be? You pastors know how that tragedy presses hard on some fine spirits at the top of the industrial world. Why won't it? Because industry was organized under the laws of war, on the basis of struggle, and not on the basis of peace; for the production of profit, and not for the development of human life. Under a system organized to produce profit that man dare not turn aside into the walk of brotherhood, to follow the task of producing people.

Says one great American manufacturer, "We do not make machines in our plant; we make men." Yes, but he has been released by a fortunate discovery from the pressure of economic competition. If he were in a cut-throat competitive business, he could not make men. He would have to throw all his energy into the making of machines, regardless of what happened to the men. So we have to push our teaching a little further.

What is the great privilege of the ministry? That it may serve without seeking gain, and that it may serve in all brotherhood. How our religious life has expanded and developed in this country, since we have taken it off the competitive basis and put it on the cooperative plan. That is what we have to do in the world of industry—carry over that same spirit of cooperation; that same spirit of service into all processes of life. "In the handicraft of the trade is their prayer," says the ancient Scripture. Can we make that true in our modern life? Read your papers; what is happening? All over the industrial horizon the clouds of impending conflict hang heavy. Never did this nation face such a threatened crisis of industrial struggle as is now before it. Why? Two great groups organized in a struggle for a larger share in the spoils of industry. War is rapidly running to its own abolition—yet that is what industry is today. How shall we turn industrial war into peace?

Here stands organized capital and says, "This is ours; we made it by the labor of our brain and our intelligence. We will

administer it as we please, without interference from either labor or the people." What says the Christian Church? "Stop, you did not make that. It was made by many hands that you never saw. It is not yours to administer as you will, and you shall not be despots." With unflinching voices the Christian pulpit in these stormy days must stand against the despotism of capital. Here stands labor and says, "This is ours; we made it with our hands, the sweat of our bodies; we will run it, and not you, regardless of what the people think." And what says the Christian Church? "Stop, this is not yours. You did not make it with the sweat of your bodies. Many brains whom you never knew touched these things long before your hands did. You shall not run it as you please; for the Christian Church will no more tolerate the tyranny of labor than it will tolerate the despotism of capital."

What say we then? Have we any message in this hour of crisis? The churches of Europe stand dumb and impotent while Europe is being wrecked by war. Will we stand dumb and impotent while all the higher interests of humanity here are wrecked by industrial war? Or will we proclaim the great principles of the democracy of Jesus, and say to both these people, "Neither of you, nor both of you together, made it, for into these industrial processes have gone many values created by the period itself. It is ours, the whole people's, and we will run it in the name of the God of righteousness and justice, and neither of you shall run it for yourselves"?

Will we stop there? Or is there power enough in the Christian pulpit to say to the people of the United States, "These great resources of yours, this skill and intelligence and economic efficiency of yours, were given you by the Lord God of righteousness and justice. His hands made these things before you touched them. Live not in brotherhood alone, but live in all sonship with Him. Take these things of life and put them down beneath your feet, and walk upon them, until you can come in the full stature of your manhood into the House of God, to go out no more forever"?

One Day's Rest in Seven

By Harry F. Ward

Before we can get anything out of one day's rest, we must first get it. That is the primary demand of Christianity in the industrial situation. We are in the kindergarten of Christian economics. Go back nearly two thousand years, and you hear the carpenter Saviour declaring that the Sabbath was made for man; go back a few thousand years more, and you hear the Hebrew lawgivers declaring that one day out of seven there shall be rest—not only for the man who owns the land, but for his dumb cattle and for the ignorant worker who toils for him.

After that long attempt to put religion into the working world, what progress have we made? From time immemorial, the temple and the market place have been separate. Men have worked in one atmosphere; they have worshiped in another. But for many thousand years now, the great prophets and seers have been trying to bring together that world of work and that world of worship.

In Massachusetts we have the original Blue Laws—I believe Pennsylvania copied many of them. They were designed to protect a day, they were not written to protect human beings: and so they made exemptions—for works of charity and "necessity" is the most familiar phrase. Now any corporation lawyer that earns his money can easily drive an automobile through laws of that kind; so a few years ago, Massachusetts learned that after many decades of Blue Laws, she had nearly a quarter of a million men who were working seven days a week, the year round. Never a day's rest for themselves—never a day for worship in the church—never a day to enjoy with their family unless they lost a day's pay.

Figures taken in other States lead to the conclusion that there were, in 1912, at least a million men in the United States who do not get one day's rest in seven. And how many women, no one knows! Where do they work—this great army of people?

First of all in the continuous industries, those industries which for technical or public reasons must work continuously —the steel industry and the transportation industries are the most prominent. Then come a number of businesses which deal directly with human needs—the milk, the hotel, the telephone exchange.

Recently the waitresses have been putting their working conditions before the people of this country, and one of the things about which they make their complaint is that they must work seven days a week. You say, "We passed a law here in the State of Pennsylvania to stop that sort of thing for women." Yes, and so did the State of New York, after the combined effort of the churches, the labor group, and the social workers. But only week before last, when the Lackawanna Steel Company came before the State Commission to claim exemption from that law, they admitted that they had been continuously a breaker of that law; it never had been enforced.

How long will we live before we find out that social legislation is not equipped with a self-starter? When men were continually opposing the repression of tyranny upon the common life, they found out that eternal vigilance was the price of liberty; and now that we are face to face continually with the encroachments of mammon upon the interests of religion in the community, eternal vigilance is likewise the price of social progress. To put a law upon the statute books by a great effort of the religious forces of a State, and then to imagine it will be automatically enforced, is to rest in an idle delusion. Why must these continuous industries work men and women seven days a week? Because a glass furnace must be run continually in order to be profitable is no reason why the men who tend it must work continuously. Because certain trains must operate day and night is no reason why trainmen must work day and night continuously. And, by the way, there is no reason why so many trains should operate seven days in the week. There is no reason in religion why church folks have to be carried on picnic excursions, to camp meetings and revivals on Sunday. While we

are attacking big business in the continuous industries for its inhumanity, we'd better search our own consciences and see how many things we have done for us in our little community life seven days a week without ever thinking of the continuous service of those who do it for us.

Now, what is the price of this seven-day work? What does it mean to the community? Do we have to stop and talk about that before an audience of preachers and laymen? And yet, how many of us really know the conditions in our own community?

I remember stopping in a State—not this—for one night's address. The next morning, on the way to the train, I said to the preacher, "How many hours a day and how many days a week do your steel workers operate?" "Eight hours a day, six days a week." "What?" I knew there were only two steel plants in the United States that had the eight-hour shift, though every steel plant in Great Britain has it. The train was late, and I said, "Will you walk over with me to the steel plant?" "Why, yes," he said, "I will go over; I want to see it."

It was a foggy morning and we slipped by the guard at the gate—which isn't ordinarily allowed in plants that belong to the United States Steel Corporation—so before the officer knew it we were talking to the foreman of the blast furnace gang. I said, "I understand that you have the eight-hour shift." He replied, "You are crazy. Who told you anything like that?" "Well," I said, "you work six days in the week?" "Not me," he answered, "seven days in the week for mine."

After a bit I asked, "Do you go to church?" and he looked at me as if he were quite sure that something was wrong with my mental machinery. "Look here, I used to go to church when I was a kid," he said, "in fact, I used to go to the Methodist Sunday school in the morning and the Baptist in the afternoon; it was lots of fun—I liked it; but," he said, "look here, you take it straight from me—it is so many years since I was in church that I wouldn't know what to do if I went there."

"Well," I said, "what do you read, my friend?" "Read!"

said he, "Do you know I am too dog tired when I get home; and anyhow, hard work in this constant glare has queered my eyes. I don't even read the daily paper any more, and I don't know what is going on in the world."

What kind of citizenship is it that we get out of our twelve-hour day and seven-day week men? What kind of homes have they? You pastors know—what do the wives of the railroad men, who have to run seven days a week, say about it? They come up to me after the meetings quite often, with tears in their eyes, and they say, "We know what you are talking about when you talk about the effects of seven-day work upon the home." The gradual break-up of what even a German economist (and they are not sentimental) says is the first school of morals.

Take your street car workers. In New York the other morning, one of our pastors from the middle west was telling us, with his heart almost breaking, of the final act in a drama which he had been witnessing in his city. It was the attempt of organized capital in that city to crush out the organization of the street car workers; and he told me with heavy heart of the part that some of his laymen had taken in it; he knew the social consequences of it. I remembered that less than a year and a half ago I sat in the State House there and heard a level-headed young Methodist layman, a lawyer, put up the case of those street car workers to the Industrial Commission of that State. He asked that the Commission would restrain the street car company from breaking down the award which the Commission had given those men in one particular, that they should have one Sunday off in five. Not one day's rest in seven, notice, but one day in five weeks! The company was getting those men to sign individual contracts, so breaking down the one protection they had against continuous work. By breaking down that organization and getting men to sign the individual contracts, that group of capitalists were taking away the one little day of rest in five weeks' continuous work.

I said to some of the preachers of that city, "It seems to me that the bounden duty of the Church in this community is to

go out on the street corner and appeal to the people of this city, and of this State, so that these men shall be protected in their one little pitiful day of rest in five weeks."

Of what avail is it, men, to utter our great declarations about Christianizing the industrial order if we cannot accomplish this one primary thing in our communities—getting one day's rest in seven for all the workers? If we cannot do a simple little thing like that, all our proclamations of evangelizing the world of industry will soon be nothing more than scraps of paper.

What does one day's rest in seven mean in Pennsylvania? When that Lackawanna Steel Company came before the Industrial Commission of New York to ask for exemption from the law of the State, what did they say? Their plea was this: "All the other steel companies of the country are working their men seven days a week." How does that hit you in Pennsylvania? When an investigation was started to check up on those figures, the reports that came back showed only two steel companies in the United States that were giving their men one day's rest in seven. Five years ago, after the explosion at South Bethlehem, after the churches all over the country had spoken, after Congress had spoken, the United States Steel Company declared that they would put through an order, and did order one day's rest in seven. Yet their men are working seven days in the week, says the Lackawanna Steel Company, in its plea, and no denial is produced when inquiry is made. Why are they working men seven days a week?

The most interesting witness before the Commission at that hearing was the preacher of the only Protestant church in Lackawanna. What did he say? "I know the managers of this company, and I know that they do not want to work men seven days a week. They believe not only in the six-day week, but in the eight-hour day, for they have told me so. I can only conclude that they are acting under the pressure of orders." Whose orders? The directors'? And whom do the directors represent? The investors and the stockholders? Where then, does this trail of continuous work lead? It leads back to the income of com-

fortable, cultured Christian people who have investments in these continuous industries—who would never themselves directly employ anybody seven days a week, who have too much Christian conscience to do that, but who will draw their income from their continuous industries without ever examining the source and finding out what is the indirect pressure of their comfort upon the lives of the poor. "Ye pile burdens too heavy to be borne upon the backs of the poor, and ye, yourselves, will not lift them with one of your little fingers."

In this matter of getting one day's rest in seven, we are face to face with all the entrenched power of mammon in our modern life, and we may as well strip ourselves for the fight, and we may as well have it out on a plain, concrete issue like this. To my mind there is only one place in the church for the folks who draw their income from continuous industries, who expect to come to church and worship God in peace and quiet while other folks are working seven days a week to help make money for them. There is only one place in the church for them, and that is at the mourner's bench. You Pennsylvania men have the reputation of believing in old-fashioned religion. Is there any older-fashioned religion than that? How far back do you want to go for your old-fashioned religion? We are going clear back now to the beginning of the Old Testament, aren't we? One day's rest in seven; then put it in force in your local communities.

Who is working seven days in the week? It is the ignorant workers in your steel trades. What did that Lackawanna Steel Company plead the other day? "Why," they said, "the men themselves refuse to take the one day off; they insist on working seven days a week." "Why," said a foreman, "those men there are all married; they have families. They are earning two dollars a day, a little less. Would you like to keep a family of five children on less than twelve dollars a week at the present price of food?"

Consider the effect of taking immigrants and working them at less than a living wage! Is this the way to introduce them

to American institutions, to teach them respect for American Christianity? By letting them work or compelling them to work by economic necessity seven days a week? How long is it going to take, at that rate, to Christianize them in the State of Pennsylvania? How are you going to get the gospel into their lives when their whole lives are broken down and they are taught disrespect for all our institutions of religon?

The day when the cord that breaks a young fellow from his mother's religion snaps, is nine times out of ten the Sunday that he does his first Sunday work. After that the world of religion never looks quite the same to him. You have broken down his fundamental respect for the Sabbath. If you want to protect the day, the first thing you must do is to protect the man; as Jesus said, "For the Sabbath was made for man."

When I was asked to speak to this question here, your committee said, "An attempt will be made to nullify our Sabbath laws in the State of Pennsylvania. What is the way out of that?"

The way out of that is for the whole religious manhood and womanhood of this State to get together and strengthen the law instead of nullifying it. And how have we strengthened those laws in some States? Not so very many generations ago, France threw God out of the constitution and the Church out of the State; but France, with her clear thinking mind, came back after a while and wrote upon her statute books the first national law that no man, woman or child should be worked more than six days out of seven. Why? Because she saw what was happening to the human resources of her nation by working people seven days a week.

In the first stress of the war, when that thin little line of the English army was holding there, short of munitions, Great Britain began to organize for munitions and to work people seven days a week to turn out shells. But while they were working, the scientists also were studying, and the latter said to the English government, "You are making a big mistake. Here are the figures. You are producing less under seven-day

work than you can produce under six." The government went back to the six-day work. Economically, a blunder; spiritually and morally, suicide. There is only one way to strengthen the laws in your State; that is, put an ironclad statute there that will guarantee one day's rest in seven for every worker; then on the basis of that educate and teach and evangelize until you get the proper respect for the Sabbath and the proper use for it. Without that law you never can defend your Sabbath; you must defend it against the greed of man and the ignorance of man, and then you can defend it against the sin of man.

I remember what a great leader in our Church said to me a year or two ago: "Ward, what is the use of spending time in all this effort of labor legislation and social reform? What the people want is not better labor laws and better housing." "Well," I said, "what do they want?" "What they want," he said, "is a little more God." But will you tell me this—if we can put a law upon the statute book that will protect their lives from the physical and moral effects of continuous work, aren't we putting a little more God into their lives? Aren't we putting more God out into the working world? Aren't we putting up the very standards of Jesus Christ at the heart of our industrial order? If you want to put God into the lives of the people you need to defend them in the very primary elements of their work life; you need to defend them against the physical and moral and spiritual break-down that comes from improper conditions of labor. Put a little more God out there and give them their one day's rest in seven and you open the door of approach to them—you can get into their lives, and help to build them up into that more abundant life where the kingdom of God will really come into the life of the State.

The Word of God will have free course, it will run and be glorified, and the people will be lifted into the higher life when they see the great religious forces of the State interested in the practical things of their life.

PRAYER

By George P. Eckman

O Lord of hosts, how richly Thou hast bestowed knowledge upon us this day, and what vast responsibility hast Thou entailed upon us as we have received it. Grant as we go from this place it may be with a full resolve to utilize for Thy glory that which Thou hast placed at our disposal. God save the commonwealth of Pennsylvania! Save us, we beseech Thee, from grinding the face of the poor. God pity those who are the victims of cruel selfishness on the part of others who have much of the earth's substance and withhold the benefit it might bring to the suffering. Give us the spirit of brotherhood which shall inspire us to embrace in all our beneficence the stranger within our gates, who has braved the crossing of the sea that he might enjoy the benefits of our civilization. Direct our industries to make men as well as money. Bring Thy will to pass in all the work and play of life. Thoroughly Christianize the whole social order.

IMMIGRANTS

Our Attitude Toward the Immigrant

By E. E. Bohner

When people began to move centuries ago, for economic reasons, our God said in Holy Writ, "If a stranger sojourn among you, thou shalt do him no wrong."

Hugh Garahan, a young lad from west Ireland, with fifty of his fellow Irishmen, came to Providence a little while ago, anxious for work. He stepped off the train and was offered a job mentioned on a night lettergram. The young Irish lad took the paper, sought the express company, and found there was no such address in the city. He was directed to our building. Some policeman knew that we were interested in these men. It was a long time before I was able to understand the pure Gaelic. He repeated many of his statements several times. We found that he had a sister in the city. He had become lost from his fellows in search of this offered job; he had lost all directions and was unable to find his sister. We went out with him to his sister, and found that he had paid twenty dollars for a scrap of paper. Hugh Garahan heard of America, the land of opportunity, and came. He found it a land of exploitation.

He is now in Bridgeport and he is not forgetting this kindness that the Young Men's Christian Association rendered him. He wrote recently of his success in Bridgeport; how happily he was situated. It was a love letter, and not knowing any better way to express his affection and his appreciation for our services, he put several crosses at the bottom of the page.

During the past week I have heard of cases of immigrants who do not understand English, who have been exploited, not by their own countrymen, as often happens, but by American lawyers. In Pennsylvania some communities have ninety per cent

immigrants—we have a very real obligation to these men in the matter of protecting them. I do not know any more reprehensible system in the United States than the fee system of the Justice of the Peace in Pennsylvania. If you ministers and laymen have watched the practice of these men, have gone into their courts occasionally, you have found a kind of interchange of lawsuit until the victim's money invariably is gone.

The problem in this great manufacturing State is the assimilation of these people. By assimilation I mean the blending of the best ideals of the old world with the best ideals of the new. The men who come to us bring with them certain ideals, simple, of course, but none the less real. If we are wise, we will harness these ideals to our own ideals here, and will have a fine blend.

I could not help but be impressed, as a Pennsylvania country boy, when I whisked through the New York subways this morning, with the material greatness of this country. I thought of the thousands of men who must go through New York each year, who are from the country, who have never been accustomed to this type of fine engineering, or the high buildings; I thought of them and the great protection they needed.

The 1910 census shows that we have in Pennsylvania over six hundred and fifty thousand people who cannot speak the English language. To them the doors of opportunity of fellowship with us are closed. It seems to me the very challenge is sufficient to make us want to solve that problem, difficult though it be. The frequency of accidents is augmented tremendously by that large number of men who work in our hazardous industries without the language. Certainly men are inefficient who do not know the language.

Perhaps you have heard the story of the American student who was in Spain. He went into a restaurant, very hungry for a porterhouse steak. He didn't know any Spanish, and he worked for some time to make a waiter know what he desired. Finally he took out an envelope, drew a steer on it and pointed vehemently to the part of the steer from which the porterhouse steak comes, and held up two fingers—two of these he wanted. "Yes, yes,"

the waiter said. He hurried away, and in a moment came back with two tickets to the bull fight.

Men who are not college men, who can't make drawings often, and who can't even by fine gesticulation make us understand what they want, are here among us by thousands. The opportunity is ripe for us, as Christian men of Pennsylvania, to devise means whereby these men shall be given the language of our country. We have had some experience as church men. Counting upon this experience, we should see to it that there is not a man in our city or town who has not had the opportunity to learn the English language.

The best approach to these men comes through the medium of their language. Rarely do we realize that the finest treasure that a man brings with him from the other countries is his language. Though Englishmen and Americans are not linguists, we can learn a few words of his language. Phrases that might be used only to say "How do you do?" work wonders among lonely and homesick fellows.

With a group of men in Vienna one morning, I was going to see one of the fine museums, when there passed near us a high school student. Looking at the clean shaven faces and the garments, he said to himself, "Americaner," then he used the first word of his English lesson that morning: "How do you do?" he said, and he said it loudly and enthusiastically. What happened? All dignity had gone, all tired feeling and lonesomeness had been forgotten. These men realized that they were recognized, and a few words from the man's own language made Vienna a place of joy. We watched that fellow go up the streets for squares, waved back and forth, and smiled just as though we had been royal friends for a long time.

Rhode Island, where I work, is the second most illiterate State among the industrial States. Pennsylvania, my native State, is at the bottom of the list. Among our non-English speaking, foreign-born immigrants, we are the most illiterate, probably due to the kind of industry we have. That forms a challenge for us, as Christian men, who want to do a man's job.

Some of us come from towns where no evening schools are provided, where the English schools, even the public evening schools, have made no adaptation of their systems to the problem of the foreign-speaking adult in their midst. Can we not enter sympathetically into the problems of the public school, and the public evening school, and help regulate this great democratic organization to a fundamental need in our communities?

I believe, my friends, that the foreign-born vote in this State is going to decide the question of temperance. I am sorry to have to say that; but if our temperance organizations can solve the problem of an approach to these splendid country folk, they will be with us. The approach has not been along lines that have appealed to them at all, has been rather along lines of sentiment than economics.

One-third of the voting-age population of Pennsylvania is foreign-born, and one-third of this foreign-born voting-age population is naturalized. Two-thirds of the people who have come to us, born in foreign countries, have not yet assumed the obligation of citizenship, have not yet come to take part in our community life, and so have not been assimilated; for according to the standards of Uncle Sam a man is assimilated when he has taken out his papers and becomes naturalized. Seven hundred and forty-one thousand men in Pennsylvania are in that sense still unassimilated.

Now, who is going to help assimilate these men? Who is going to help naturalize these men? I know who has been helping to naturalize these men in Pennsylvania. The saloonkeepers, the hangers-on of the Justice of the Peace, and the ward politicians have been doing it. And what has the Church been doing? In general, we haven't paid much attention to it, except to lament about it. Here and there very fine efforts have been made in establishing, in connection with the public evening schools and under different institutions, schools for citizenship. These have taken the men who have come for second papers, and have given them a training in the obligations and opportunities of citizenship, in city, State, and national government; have

taught them what the problems immediately before us are, and how they, out of their own rich heritage and experience in the old country, can help to remake America; for we tell them America is not made, it is still being made, every year and every fourth year. These foreign-speaking men like to be challenged in that way. They like to have some confidence placed in them. There were eight hundred and fifty men of twenty-seven different languages in our school for citizenship in Providence during the past two years.

Do they become good citizens? I tell you, they have the finest reasons for becoming citizens of this country, and I want to read some of their reasons—I brought them with me so that they might be proof positive of the thing that we are talking about.

"I wish to become a citizen of the United States to get the full rights and privileges as a citizen." "To take part in public affairs and to vote." "I intend this to be my permanent residence. I want the protection of this government." "I want to get a better job." "I want to be loyal to the country of my adoption." "We, my wife and I, like this country and our two children were born here. We want to be just the same as they. We live under better conditions here than in the old country." "It is my duty to work for the good of this government. I love this country, there is more freedom here; I like to live here and I like the government." "More political rights are given to citizens here. I am satisfied with the republican government and with the Constitution of the United States." "I want to become a citizen for the sake of my children." "Because in America my allegiance is to the principles in the Constitution, not to a king." "I have children in school here, and earn my living; therefore, it is my duty to become a citizen." Large numbers of these men, particularly among the Slovaks, the Bohemians and Magyars, are Protestant people, and to these we owe a definite obligation as Protestant church men. There are a large number who hold loosely to the Church. They have been surfeited with creeds in the old country; they long here for brotherhood and friendship.

We must make good our boasted democracy. We have talked about it, yet in our industry we have been most undemocratic. I verily believe that the Americans need more Americanizing than these foreign-speaking peoples do. I don't think that a man ought to sit in a hall where the American flag floats if he ever uses the word "dago," "hunkey," and "wop"! It is absolutely folly for us, as church men, to talk about bringing these men to our Lord Jesus, and then on the street car, in the industries, anywhere, call them by any names like that. It is an insult to their intelligence, and certainly it does not give much credit to our intelligence, if we can't call an Italian, a son of Garibaldi, by the name "Italian."

The Ruthenians were the latest arrivals—there were three hundred of them in Wilmington. They wanted to celebrate the birthday of their national hero; so they rented a room and invited their Greek priest to be the speaker. The priest came quite intoxicated and didn't deliver the goods. A year went round—the same committee asked for the hall for the same purpose, but they said, "We are going to get a good man this time to speak to us." I said, "The best is none too good, John, you ought to have the finest type of man."

I went into the meeting in the afternoon, just as a host, and I found one of the finest types of young men I have ever seen. I understood just enough to know that he was telling them the truth, too, and he was sober. After the meeting was over, I learned that those Ruthenians from the old country had invited the Ruthenian Presbyterian minister to speak to them in honor of their great hero. If we really want them we can have them.

These simple folk have the imitative faculty very strong. They are next to our colored brethren in that respect. I am reminded of a young German barber, Bachman, who worked alongside a German tailor, who spoke very little English. The tailor wanted a cutter and the only applicant was an Italian. Bachman said to the tailor, "You take this man; I will learn a little Italian, and I will teach him some English, and we will get along all right."

In a little while this Italian, Capidoli, said, "I wish you'd teach some friends of mine English." "Why, I'd be glad to," said Bachman. Fifteen of them came into the room and had a good time learning. Bachman noticed that one of the fellows was very carelessly put together, dirty, almost filthy. He said nothing, but he was more friendly to that fellow than all the others. When they appeared the next night this fellow had on a tie and a collar exactly like Bachman wore the first night. They had another good hour together. Oh, Bachman was a peach! He knew how to give himself.

The third night they came this fellow was the cleanest, the best dressed of them all; and he had changed his style of tie and collar to the very same that Bachman wore the second night. Bachman said, "The thing that impressed me was that these men were copying my clothes, and I said to myself, if these men are copying my clothes, what do you suppose they are doing with my character?"

Why, character is the most contagious thing in the world. We have all caught it more or less; Jesus came to let us see it, and we have caught some of it. Let us pray that we may catch the spirit of Jesus wholly and take it back to work it out practically in our communities, for these men who need us, and who need America.

Relating the Church to the Immigrant

By W. M. Young

The church is our problem, and the foreigner is our magnificent opportunity. I will try to talk about relating the Problem to its Opportunity. The first difficulty which we have to face is not the foreigner, but the Church. The greatest difficulty of the first century in getting the gospel to the Italian and every other foreigner was prejudice, and the situation has little changed with us. The Italian immigrant comes to this country, takes the work, and lowers the wages; he came to the land of Israel, took the government, and raised the taxes. In Judea

Italians became centurions and governors. Simon Peter had to have a vision from heaven before he would preach to the Italian Cornelius. But when he saw that the Holy Ghost was poured out on his whole household, he said: "Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him and worketh righteousness, is accepted of him." Every one who goes in the same spirit to preach to the foreigner will say the same thing.

"We do not want these people in our church." A few years ago, while holding special meetings in a small rural church, I went among the German tenant farmers and invited them in. At the first altar call a large number came forward; but the aristocratic families of the church said, "We don't want those people in our church," and the Germans stayed away. There were people in Olean who said they would not come to church because we did work among Italians. Evangelistic meetings for Italians in the basement of a city church were a great success and large numbers came in; but when the pastor saw them, he said that he was afraid to have so many of them attend the regular services.

Brethren, we must preach so as to inspire our churches with the missionary spirit, till they will all cry out like the converted prize-fighter in John Masefield's vivid poem:

> **I thought that God had given me birth**
> **To brother all the sons of earth.**

As John Howard wrote concerning the Hindus, when he first landed in India: "I feel that they are my brethren in the flesh, precisely on a level with myself." Our people must catch the spirit of David Livingstone, who, after living among the natives of Africa, said he forgot that they were black and remembered only that they were fellow-mortals.

We must have closer contact with the foreigner. In Olean we tried to develop a missionary church and to train workers, and at the same time bring the Italians into closer friendship with the church. We invited them to study English and the

Americans to study Italian. A long table was used, putting the Italians on one side and the Americans on the other, and a blackboard at the end. The lessons in Italian and English were put on the board. The Italians settled all questions of pronunciation. We found out that the Italians were not such a bad sort of people, and they found out that not all Americans use those detested words, "dago" and "guinea." Classes were instituted in different churches and all were productive of good. A woman who learned Italian is now a good Sunday school worker among Italians, and a young man who learned it has been teaching Italians in evening school for two years.

The same principles will apply with any other nationality as with Italians. We had a fine class of twenty young men who were Polish; and I must confess that I never learned to love a Polack as I ought till I got into closer contact with him in the class work. We used the book of Luke printed in Polish and English for a text book, and they learned some gospel while they learned English.

For the sake of the Christ we love, we must not segregate the foreigner. In Olean a little shop was opened in which to hold an Italian Sunday school; but the children crowded out the adults, and the adults despised the little shop because they were accustomed to such magnificent churches in Italy. But if an Italian mission must be used, it should be a feeder for the Church; as soon as the people are interested in the mission they must be made to feel that they are a part of the Church; and the best churches in our cities are none too good for them. We are closing our down-town churches and moving up on the boulevards. Will God forgive us for this? God has called us to spread holiness over all lands, and we can never do it unless we hold the down-town churches for Christ, to gather in the foreigner and the floating population.

Through literature we can relate ourselves to our opportunity. Most of the Italians have never read the Bible. Your tract committees and young people can get Bibles for twenty-five cents, New Testaments for ten cents, and gospels for two

cents. They can get tracts in various languages from the various tract societies and distribute them among foreigners. You can get them to subscribe for our splendid paper, "La Fiaccola," 150 Fifth Avenue, New York, or "L'Evangelista," 38 Via Firenze, Rome, Italy. If they will not subscribe, it is easy for some one in our churches to subscribe for them, and put these papers into the boarding houses where they will reach a large number of the Italians.

At Silver Lake, an Italian language class is conducted in the School of Conference Studies for young preachers. These young men are preparing for the ministry, and they gather at Silver Lake in July and August every year to pursue a course of study. A class has been organized for them that they may get a start in the Italian language and be prepared to take up Italian work in their home churches. This year the class was very popular and successful. The young men, and some young women who attended, received outlook and inspiration. A knowledge of the language is not necessary in order to begin classes among foreigners. One can get the books and go at it alone, and learn the language from the foreigners as he teaches them English—as I did.

"Pray ye the Lord of the harvest that He will send forth more laborers into His harvest," and then go yourself. There is the utmost need for workers. Every minister of the gospel ought to relate himself definitely to this work in some way. The minister of the most aristocratic church ought to go into the slums, and learn conditions first-hand, that he may be able to tell them to his people. Hearsay testimony will not do. Every Sunday school teacher, every Epworth Leaguer, class leader, and Christian, ought to relate himself to this work in a close, definite way. The most crying need is for women to do this work among foreign people. If there were a thousand deaconesses who spoke foreign languages, all of them could be used in America. But do not leave it to the deaconess—let our young people take hold. Women can do a work in the homes of the people which is impossible to men. Not enough Home and Foreign Missionary

local societies are entering into the work. Many such societies like to do work by proxy or far away, but shrink from the glorious opportunity at their doors. Let us face our glorious opportunity for God and the salvation of lost men.

Relating the Church to the Immigrant

By Adam Nagay

Whenever one thinks or talks about the immigrant it is well always to remember that he is a man. His need is that of a man. He has been incapacitated by sin, as you and I have; he needs someone to restore him his lost qualities. There is One who can do that; but before that One can restore to him his lost quality, somebody has to bring him in touch with Jesus. The Church—you and I—has been commissioned with that task. This will never be fulfilled until the Church gets a vision such as Peter had on the housetop of Joppa—until the Church will do away with all race prejudice, do away with all false sense of superiority, and until the men and women of our churches get a real spiritual concern for the welfare of the immigrant.

About twelve years ago some of our Methodist brethren at Hazelton conceived in their hearts a real concern for the foreigners there. They secured a missionary to work among them. He came, toiled until he led a few souls to Christ and organized a church, and to-day we have there a lively little constituency, and a beautiful church building valued at over seventeen thousand dollars, debts and all.

I wish to tell you how we get the foreigners into our church. Brother Young has told you how he gets them into the American church. Our church is strictly foreign, a Slovak church. Our services are held in Slovak, except the Sunday school, where all the classes except the pastor's are taught in English. Our method of securing attendance is unique. We do not get them into the church to get them converted; we get them in after they are converted.

Superstitions of incredible nature exist among the Slavs in the Hazelton region. Those people believe that under the floor at the entrance to our church, we have an image of Christ; and of course, to enter into our church means to step upon that image—a mortal sin. You can't expect a loyal Roman Catholic to risk the salvation of his own soul for the sake of stepping into a Protestant church.

Another thing they believe is that whenever a person enters our church, we take a picture of him and hang it in a room where the pictures of all our members are; then if it ever happened that a member goes away anywhere and in the course of absence falls from grace, we take a knife, go to the picture, stab it, and the man falls dead wherever he is.

Just a short time ago a man came to me and said, "I'd like to join your church, but I understand that whoever joins your church does not live long." You can see what he had reference to. I tried to persuade the man, saying, "My dear brother, don't believe that. Our people not only live longer, because they live clean lives, but they have the hope of never dying."

We gained his confidence; he gave up his drinking and came to our church. One day his conscience troubled him, and he told me he was going away to one of the towns in New Jersey. I urged that he should not go, feeling that he was going out as yet unequipped and inexperienced in the Lord Jesus, not able to stand, to hold to his faith. He told me what he was going for: to do what Zaccheus did, after he had come in touch with the Lord Jesus Christ.

We preach a gospel to those people that makes them straighten their previous crooked doings if they can be straightened—a gospel that makes a new man!

If the immigrant is called a problem, you are after the solution. There is no solution of the immigrant problem in this State outside of the Church of Jesus Christ; and I know what I am talking about. I am here, a living testimony of that fact. If the Church had not reached out its hand and helped me to the knowledge of Christ, I would not be speaking here this

afternoon, pleading before you the cause of the immigrant. The Church has within its power the key to the solution of the immigrant problem. Education may do much, legislation will help, but it lies within the Church to solve the problem effectively and completely.

Americanizing the foreigner? In our Hazelton regions there are twenty-five thousand Slavs; no effort is put forth to Americanize them; yet they are being Americanized much faster than is good for us or for them. The foreigner in Pennsylvania, who is making the best and the greatest progress in assimilation, is the converted foreigner.

Those people are capable of deep spiritual impressions. And yet, to the best of my knowledge, there are only four organized Methodist churches, working among twenty-five thousand.

May the day soon come when the Methodism of this commonwealth will stretch forth her hand to the immigrant and say, "In the name of Jesus Christ of Nazareth, rise up and walk." He needs the strengthening of his spiritual knees and ankle bones. He already has some of America's gold, he is enjoying some of the blessings of her free institutions, but he does not yet have the living, loving, lasting Christ of America.

PROHIBITION

Making Pennsylvania Dry

By E. J. Moore

From a temperance standpoint, Pennsylvania occupies a unique but not an enviable position among the States of the Union. Every other State has changed its laws relative to the liquor traffic within the last fifteen years. Pennsylvania keeps her antiquated license system which was adopted in 1887. Not another commonwealth can be named where the laws have not been so changed as to more stringently regulate or make the securing of licenses more difficult or giving the people, locally or otherwise, the deciding power. Pennsylvania disfranchised her citizenship on the license question in 1887, and the result has been so satisfactory to the liquor folks that the people are disfranchised to this day.

In no other State can a license to sell liquor next to your home, or in your residence neighborhood be granted, and you and your neighbors have nothing to say about it. In Pennsylvania you can remonstrate; but your remonstrance, though signed by every citizen in your county or ward (save the required legal petitioners), is worthless if the judge on the bench is inclined to grant a license. This is no theory. It is but stating actual conditions fully illustrated in the city of Philadelphia recently when a license was granted in the residence section of West Philadelphia against the wishes of the overwhelming majority of home owners in the vicinity.

A license in Pennsylvania is granted or refused on the ground of necessity or non-necessity. The Supreme Court has held that necessity is not a question of law but a question of fact for the judge himself to decide. The people do not decide, they have no voice in the decision, they only express an opinion binding

on no one. In a certain section sixteen men signed a petition for the license. Over one hundred home-owners in that vicinity signed a remonstrance. The court held that inasmuch as sixteen wanted a saloon that was sufficient proof of necessity.

The Superior Court has made it very plain, and the Supreme Court assents, that granting or refusing a license is absolutely in the hands of the judge, and that he is not obliged to file the reason for his decision. I have no desire to impugn the motive of any judge, but they are human and they are practically a unit in agreement with Governor Brumbaugh's statement that the license question is not a judicial question and this responsibility should not be placed upon the courts.

The result of this disfranchisement of the people is that this State is the blackest on the map. Not because the people are the wettest, but because they have nothing to say about it. The law misrepresents them. The voters elect the Congressmen, and twenty out of thirty-six voted for the prohibition resolution and four of the remainder didn't go on record. The voters have nothing to say on the license question and Pennsylvania is the blackest spot in the Union.

The problem is to change this law and give the people a chance. You have been seeking a county option law, not because you thought that a final solution, but because it would be a beginning, an entering wedge. You believe ultimately it would do for Pennsylvania what it has done for Michigan, South Dakota, Nebraska and Montana. The drink forces think it would do the same thing and so oppose you. You tried it with the last Legislature. Petitions signed by hundreds of thousands of the Christian citizenship of this State poured into Harrisburg asking for just one little thing, namely, that they be given the same right on the liquor question that the citizenship of every other State is accorded. Letters clogged the mails until they were brought to the Representatives' desks in the mornings by the basketful; and I heard many of them say, as they looked them over, "Every one of them is asking for the one thing—the thing every other State gives its citizenship." The wires were kept hot

and telegrams and night letters by the thousand poured in upon the Legislature.

Early in April the greatest demonstration of moral forces that Pennsylvania has ever known, and that probably cannot be duplicated by any other State in the Union, was given here in Harrisburg. Christian men came at their own expense from every county in the State. They came by the carloads from some counties. They came by trainloads from some counties. They even came by trainloads from one county. They spent the day here. They occupied the biggest auditorium of this city that night. They were asking for just one thing, the thing every other State in the Union gives its people.

A little later the Legislature voted as to whether or not they would grant these requests; and as they voted they turned to you Christian men who had petitioned and written and telegraphed and traveled, and brazenly and insolently said to you, "The liquor traffic has more influence with us than the Church or you men or even a Christian Governor," and voted they would not give you what every other State in the Union gives its people.

What are you to do? What can you do? Answer: The professed Christian men of Pennsylvania can settle this question if they really want to. An editorial in a liquor journal published in this State, says, "Whenever the Church voters of Pennsylvania get together, we know our business is doomed." They know it; you know it; then why not get together? Make this issue the big one in this State. Put it above party politics and win. Michigan and South Dakota voted for the candidates of one party for President and State officials, and Nebraska and Montana another; the Christian voters were divided on this, but all four voted for prohibition. They put that question above party and united, writing the principle into their Constitution, and, regardless of party, elected legislatures pledged to pass necessary enforcement measures. Washington, Oregon, Colorado, Arizona and Arkansas differ radically on party questions, but their Christian voters united on the omni-partisan question

of prohibition and each overwhelmingly defeated the local amendments to the prohibition laws.

A notable illustration of this uniting of the temperance voters on an omni-partisan question is seen in the recent election in Florida. In that State it is supposed that nominations at the primaries settle the question, the dominant party invariably carrying its nominees to victory. In the recent campaign that State stood, as it always has, for the candidate for the dominant party for President; but, on the State issue of whether or not prohibition should be submitted, the voters at the ballot box elected for Governor a man who was running on an independent ticket in opposition to the nominee of the dominant party and who made prohibition the chief plank in his platform, and with him they elected a Legislature pledged to submit.

How are we to do this? Pennsylvania has to-day two necessities, if I see it rightly. One of them is a Legislature that will change your laws and give your people the right to settle the liquor question, and a Legislature that will ratify constitutional prohibition when Congress passes it. The second need is United States Senators and Congressmen that have enough confidence in the people of Pennsylvania when they are in Washington to vote to submit the liquor question to the different States by passing the prohibition resolution. Those are the two great needs. How can you get them? When the Christian man of this State has enough of prayer in his heart as he goes to his ballot box, and enough courage of his convictions, to vote for a good man on another ticket if necessary, in preference to a bad man on his own, he will get what he is after.

During a great Presidential campaign, when things were hot, when the dominant parties were straining every nerve, a large number of foreigners were being naturalized. On a public square in the center of that city, each party rented a store room, and started a school. These foreigners that were being naturalized were ignorant, knew nothing of our laws; many of them could not read or speak English. The Democratic party in one store room, and the Republican party in another, had a sample ballot, the

old blanket ballot pinned up at the end of the room. The foreigners were brought in in squads of eight or ten at a time. A teacher in the Republican school would stand there with a pointer and say to them, "Now you see that rooster at the top, and you see that eagle at the top. When you go into your booth to vote, you will get a ballot that looks just like that. You look along those pictures at the top until you come to the picture of the eagle, and then you put your cross mark right under it." The teacher in the Democratic school pointed and said, "When you go into the polling place you will get a ballot like this. Look at the pictures until you come to the picture of the rooster, and put your cross mark right under that." Whom did those fellows vote for on election day for President of the United States? A rooster or an eagle! That is all. Do you know there are thousands of Christian men in Pennsylvania that have been voting for roosters and eagles all their lives? When we as Christian men get the courage of our convictions, when we go to the ballot box to elect men that will put God's cause first, then Pennsylvania will be free: God hasten the day.

Making America Dry

By Clarence True Wilson

Jesus Christ, the Captain of our salvation, is taking a walk in the city streets and through the nations of the whole earth; and the most world-wide significant thing about His presence to-day is a great movement for human uplift—the elimination from the nations of the whole world of their drug poisons that have debauched mankind for money. China has prohibited the opium traffic and made it a crime to grow the poppy on any acre of the celestial empire. All Asia is stirring herself to resist the incoming poisons from America, the poisoned cigarette, the beer, the whiskey and the rest of it. Australia and New Zealand are practically dry. Their greatest cities with two exceptions have eliminated the drug poisons. If you go to Europe, you

find that the second greatest nation on the earth has gone prohibition. The vodka shops are closed and its manufacture stopped, and to-day the steppes of Russia are as dry as the plains of Kansas. Five nations in Europe have gone prohibition against absinthe, their national drink—France, Holland, Switzerland, Belgium, Denmark. One after another has climbed up on the water wagon within three years. The German Emperor is shutting down on the manufacture and sale of beer in so many spots where his armies march or camp, where his ships are at anchor, where his men are in training, or where the hospital board fixes a station, that the wet and dry map of Germany looks like a Plymouth Rock hen.

Iceland has the deathless glory of being the first prohibition nation. The whole northern layer of countries, Norway, Sweden, and Finland, are practically dry; they are in the class with Canada, and in advance of the United States. Canada is dry from ocean to ocean and from the north pole to the United States, except Quebec, and an election is called for next spring to vote Quebec dry. You can start at the north pole and go down through Canada, North Dakota, South Dakota, Nebraska, Kansas, Oklahoma, and nine-tenths dry Texas to the Gulf of Mexico, and never be in an inch of wet territory on the way. You can start at Seattle, and sweep down through Washington, Oregon, Idaho, Utah, Colorado, Kansas, Arkansas, Tennessee, West Virginia, and Virginia, and go from ocean to ocean as dry-shod as Moses led the children of Israel through the Red Sea. Only five short years ago, we boasted of having seven dry States under our flag. Then in four years it was nineteen, and seven more have climbed on the water wagon this very month of our Lord. The saloons were swept out of Michigan, Nebraska, South Dakota, and Montana. Their great cities voted dry. In Utah, Wyoming, and Florida, the question was settled by electing dry Governors and dry Legislatures, making seven States where the liquor traffic was given a solar plexus blow on November 7. We jarred the thing loose, at least, in Missouri and California, both States going overwhelmingly dry—if you

leave out the vote of a single city. All there will be to do next time is to concentrate an educational campaign upon the streets of those two cities, and those two great wet centers will pile up one hundred thousand each to wipe the liquor traffic out of their territory. We are going to see within five or six years a dry United States, and a dry world. Nevada has the fight on, New Mexico has the fight on, Texas has already submitted it, three other States have their petitions out, and Kentucky has started after an immediate State-wide vote. The next election will make this one look pale.

I say these things in Pennsylvania because our environment has a great deal to do with our vision. We have some men in Pennsylvania who do not see that this thing is ever going to be settled. They remind me of the colored man that went to see the circus parade. He saw the elephant coming, waving his big trunk, and he said, "Oh, yes, I have seen them things in the pictures." Then he saw the little calico ponies, drawing their golden chariots. He said, "Ain't them fine." Then he saw the big prancing horses, hauling the cage with the lion in it. He said, "Why, I have seen them before." Then came a great giraffe with his head up in the air, turned over a little, wabbling along. The colored man looked at that giraffe, turned away in disgust, and said, "I'm going to leave. It stands to reason there ain't no such animal."

And we have men praying without faith, and voting without hope, for the prohibition of the liquor traffic in the United States and the world—with the thing happening right before their eyes and they do not wake up. How could it go any faster and go safely? A man does not express an original thought when he goes around blowing out doubts to folks: he got that from his grandfather. I know what the oldtimer used to say. He said, "It is no use, you can never stop piracy on the high seas. The United States has to pay tribute to Barbary States, to keep them from sinking our ships. . . . It is no use, you cannot stop dueling in this country. This is a free country. That is the way men will settle their disputes. . . . You cannot stop

human slavery, it has always been and always will be. . . . Cannibalism cannot be stopped. People do like the taste of human flesh, especially of missionaries. . . . You cannot stop the lottery systems. They have always been and you never could stop Louisiana (State's rights, you know). . . . You can never stop open and public and legalized gambling." That is what the oldtimers said. But every one of that giant group of evils, ten of them, have disappeared from our civilization, and they have gone out within two generations. With things like that happening under the lead of the Christian Church, I believe that Christian civilization, led on by an aggressive pulpit, blazing incandescent with the truth of God on the mightiest moral question of this century, backed by the faithful members of the Church and by a wide constituency more influenced by our preaching than we think or they know, can destroy the liquor traffic root and branch, where our flag floats and where Christ leads around the world.

Now your own Board of Temperance, Prohibition, and Public Morals had had a significant part in backing all the other organizations, and has been in the fight in every one of the twenty-six States that has had a campaign on during the last seven years. I want to tell you what we are doing and what we propose to do. The Board of Temperance, Prohibition, and Public Morals was first "The Permanent Committee on Temperance." Eight years ago its name was changed to the "Temperance Society." It was located in Chicago. It was granted an apportionment but never received it, and it began its program without money. When State-wide prohibition became the issue in the nation, the first opportunity was in the South and the West, for there they have the initiative, the referendum and the recall, that finest feature of a civilized state that has been discovered in the government of mankind for a hundred years.

That gave us our opportunity, so our Board has poured fifty-five million leaflets into the West, and the number of addresses made in these six years under the agency of our society, backed by our money, runs up to eight thousand. Not a collection

taken at a meeting—every one of them was a donation from the Methodist Episcopal Church to that fight. I myself have made seven hundred and fifty-two of them in the five months since General Conference in California, Washington, Oregon, Idaho, Montana, and Nebraska.

Now the General Conference saw at this last session that State-wide prohibition is no longer the issue, but national legislation is the issue. It sent us to Washington, to put on a national program and to bring these methods that have swept the West into the East, and to get the Methodist Episcopal Church from Maine to Florida on the fighting line as it has been in the West. We will go to Congress and say, "We want liquor advertisements stopped from going through the mails of this Christian nation; they insult our homes. There are six million people back of us that are going to back up that demand." We will say to them next month, "We want federal prohibition in the District of Columbia, and in all federal territory, Hawaii, and all our islands of the sea, the military reservations and the soldiers' homes. There are six million people back of that demand." And we are going to have it.

We want the United States government to refuse its mails to the deceptive, lying, insidious, foul, suggestive, murderous assaults on the homes, the women, the little children, and the unborn babes of our land, made by the concerted efforts of the liquor traffic to induce the use of their poison, through the newspapers and the private mailing of printed matter designed to induce the use of this habit-forming drug. We want also the prohibition of the manufacture, sale, and importation of liquor in all federal territory. On these two things we ought to unite. We can get them by a bare majority vote of Congress. They do not require two-thirds vote or submission to the States. We had a majority of six for federal prohibition three years ago, and we have lost nothing but gained everything since then.

The time has come when the government must cease to break down the anti-liquor laws of the various States. The sending of advertisements through the mail to the most remote workers, to

the women and the boys of the home, even where the whole State has voted dry, is an assault upon the temperance purpose of the majority of the States of the Union.

About twenty years ago the liquor dealers began a propaganda to create an appetite among the boys, to induce women to drink, by furnishing samples free until the appetite was started. I hold in my hand a statement from T. M. Gilmore, made in June, 1902, to the National Wholesale Liquor Dealers' Convention, saying, "We must create the demand for our brands and not depend upon disinterested parties to do it for us." The United States Brewers' Association Convention passed this resolution on June 20, 1902: "It is our duty to re-begin a systematic literary agitation, which contributed so largely to the drinking habits of the people, as we are the rational advocates of true temperance!" An experienced advertising man refers to a half-dozen whiskey dealers who have actually made millions through newspaper advertising. These advertisements, with free sample bottles and the promise of finery and bric-a-brac and special inducements for the first order, are sent into dry territory and wet. Some are sent with no name, addressed simply to "The occupants of No. so and so," and Uncle Sam has considered that an adequate address for a liquor advertisement.

Some of these advertisements are in combination lots. Here is one offering a pack of cards, a box of cigarettes, a bottle of whiskey, and a revolver, all for $3.48. It is addressed to "The boy of the household of No. so and so." There is a promise of secrecy in these ads. Here is one that reads: "It is nobody's business but yours and ours. Your order will be an absolute secret. The goods will be sent 'incognito,' so disguised that there will be no suggestion of a bottle about the package." One of these liquor mailing houses tried to sell its mailing list to the Keeley Cure Company, saying, "Our patrons are your future patients."

Many of these ads are printed in beautiful colors, on cards that would be enticing to anybody. They sometimes represent women drinking under all conditions and encourage the use of

home beer. Sometimes it is a young man and a girl in a boat, a bottle of whiskey sitting by their side as they row, with a statement, "They all need it in an out-door exercise." The balance of the story is not told. They took a drink, he rocked the boat. Their folks spent the next week trying to fish their bodies out of the river. An ad of the Moorhead Branch of the Hennepin Brewing Company has a picture of a man, his wife, and the little boy, all drinking beer, and under the picture are these words: "Now you know why this kid is so spry." Here are ads showing adolescent girls consuming beer. Here are ads picturing women receiving a box of beer bottles and the drayman says: "This beer, madam, is the purest, cleanest and most wholesome thing that comes into your home." Every word of it a lie; for it is notorious that there isn't a man in the United States, much less a woman, of a home, who knows how to get a pure drop of anything from the liquor industry. Its drinks are drugged; and when the Pure Food Law was passed, the liquor men squirmed like a peck of "muck-worms" on a hot shovel, until Mr. Taft exempted them from the provisions of the Pure Food Law. If beer is a food, it ought to come under the requirements of pure food, but they know and the government knows that it is not, so they are absolutely exempt.

Just now the significant feature is an attempt to create an appetite in children, before their birth. Here is a big display ad from a newspaper, "Abend Brau high class beer for invalids and nursing mothers." Here is another that reads, "It is known as a blessing and a boon to mothers." Here is a beer which claims it is the true temperance beverage, to be sold to the "young mother, and obviously, baby participates in the benefits." Nothing has been more definitely settled by science than that the drinking by mothers predisposes the offspring to the use of habit-forming stimulants. Here is a big ad that reads, "Beer drinking, the happy habit." Another shows the whole family, including a ten-year-old boy and a fifteen-year-old girl, drinking. Here is the Hollister Distilling Company asking the mail carriers for lists of boys to whom they can mail their advertise-

ments, recommending Malt Whiskey to all "who want to stay young, to nervous run-down women, and to delicate undeveloped children." Here is a picture of a toy nursing-bottle filled with whiskey given to a boy by a saloon-keeper. Here is another nursing-bottle given to a boy on Fourth Street, Cincinnati, showing how they create an appetite in children. Here is a picture of sixteen candy toys filled with whiskey, collected from children of Portland, Oregon. Here is the affidavit of R. H. Wallace, that he heard the liquor dealers in their convention at Columbus recommending "treating the boys, on the ground that old drinkers were dying off and that this was the only way to get the appetite started in boys."

Here are medicinal advertisements in direct violation of the recent decision of the Supreme Court. They say, "Diabetes may be driven from the system by good whiskey; two ounces of this brand will cure even the severest cases." The most careful scientists tell us that diabetes is caused by whiskey. Here is one that says "Pure Rye Whiskey has staved off many a cold, many attacks of malaria and grip. No home should be without it." Here's another lying Budweiser ad, which claims "there is food value in beer, as well as beverage enjoyment"; while Dr. Wiley has said, "There is no more food in these intoxicating liquors than in a rotten egg." Here is a story of a place where beer is taken by athletes; but Willard, the world champion, was raised in Kansas and never touches a drop of it, and Connie Mack won't allow a man to practice on his team if he drinks.

Here is a batch of ads sent out to all newspaper men, containing the contracts to be signed up by newspapers, adding, "This contract shall be void if any legislation detrimental to the interests of said company shall be passed." But the bait did not get the fish; for 840 daily newspapers have signed the pledge and their letters are on record in our office, declaring that they will not receive a dollar of liquor money, or advertise intoxicating liquors on any terms. Here is a national convention of advertising men in Chicago, applauding prohibition speeches to the echo and denouncing liquor advertisements as false and

ruinous. Here is an advertisement of free whisky to get you started; and any boy or girl, who can write a name, can fill in the address and get a bottle free. Here are descriptive packages for "private persons only," with correspondence confidential, so that young people and women may get the dope without the knowledge of fathers or husbands.

All other liquor selling is under some restriction against selling to inebriates, to minors, and others. This mail order business is under no control. For two cents the United States becomes the hired agent and solicitor through its postal system and runs an unceasing "mail order rum shop" with no restrictions whatever. This incites the people in dry territory to the violation of law. It feeds the publisher's avarice with "hunger-making gold dust." It floods the country with a seductive incentive to self-poison. What is liquor advertising for, if not to get people to drink who do not drink? The United States excludes from its mails all obscene literature, contraceptive devices, and lottery tickets, then makes it a prison offense to put intoxicating liquor in the mails, not because it is a liquid, but a poison. Why should it solicit men to poison themselves?

One year ago, the watchful Board of Temperance, Prohibition, and Public Morals of the Methodist Church followed up this kind of liquor advertising, and made a digest of the killings, the suicides, the rapes, the wounded in fights, the accidents, the child victims of "John Barleycorn's Christmas"; and I hold in my hand the most awful record of crime: 77 murders, including three children, 18 suicides, 155 wounded, all during Christmas week. If one were to look over the list with names, places, and circumstances, he would get the impression that the world celebrated the Birth of the Redeemer with nothing but crimes. But it is simply a record of what comes to those who follow the advice Uncle Sam brings to us from the liquor dealers. It represents ruin to about eight hundred homes, and murder, suicide, wounds, rape, at two cents a chance.

Your Board will omit no word or act for the defense of the American home from these brutal mail assaults upon its purity.

Our Board has a program. We will put out a hundred million leaflets for educational purposes. We have just added to our mailing list of that little paper, "The Voice," every minister of the Southern Methodist Church, of the Methodist Protestant Church, of the United Brethren Church, and of the Methodist Church in Canada; so it will be the most widely circulated paper on this earth among Christian ministers. Our "Clip Sheet" will go to ten thousand newspaper editors every week, free, backed by your money.

In Chicago, the federation of all the churches has shown great judgment in electing Thomas Nicholson president, to put Chicago dry. The other day I received a letter from him stating that they are starting a campaign to vote saloons out of Chicago. It will be a winner, brethren. Bishop Nicholson said, "Brother Wilson, can you come to Chicago on the 29th of January at the opening of our campaign and give us an address to all the ministers of the various denominations in the Academy of Music? What will be the cost of securing you for that day?" Then he put, as a postscript, "What can your Board do to aid us in our Chicago fight?"

My reply was this: "Dear Bishop Nicholson, the Methodist Board of Temperance will send me without cost to you to speak on January 29th, as you ask, and to give you one month. Put me on the streets for ten speeches a day for thirty days. We will also send our secretary for foreign-speaking peoples to establish headquarters in Chicago January 1, to organize all the foreign-speaking peoples, and we will give him ten deaconesses in Methodist garb to put out literature in twenty languages into all the homes of all the foreign-speaking peoples. We will send our colored man at the same time to establish headquarters among the colored people of Chicago, to hold street meetings and organize the forces. We will back this up by a donation of two million leaflets, to start on. There will be no cost to Chicago and no collections taken on the ground." That was my answer, and it is the kind of answer that goes to every State that has a fight on, where our services are needed.

PRAYER

By W. E. Doughty

If you do believe that prayer puts weapons of war into the hands of Christian men, let us get those weapons busy now. I would like to have a thousand men, fused together with a holy passion, lift their hearts now in prayer, quietly, with purpose, with power. Put your prayer under this thing. I will suggest four topics to focus upon.

First, shall we pray with real intensity for the Christian leaders of the temperance forces—any man who is fighting this fight; let us pray for these Christian leaders, that God may give them wisdom and courage and power for this great fight.

Now, shall we pray for the men who are put into office, who have power in making laws and in enforcing them.

Let us pray also that God may give us courage to put into office men who will make laws and enforce them in the name of Christ.

And last, shall we pray that every man in this hall, as he goes back to his own place of leadership, may do the thing that God wants him to do in leading the forces and prying loose the resources. Some men sitting on this floor ought to put five thousand or fifty thousand dollars into this fight; others can speak; others can do other things. Let us pray that we may do the thing that will help on to victory.

And now, Christ, with our hearts stirred by this vision and this summons, with our hearts all aglow with the holy passion for righteousness, we pray that Thou will give us the steady purpose and the holy courage and the fine daring that will make us go to the limit until this State and nation of ours are clean and pure.

EDUCATION

A Denominational Program

By George R. Grose

Recently there occurred in the House of Lords a spirited discussion on education after the war. The debate was participated in by Lord Haldane, Lord Cromer and Viscount Bryce. Lord Haldane contended that after the war closed the dominant type of education in Great Britain should be the development of the physical sciences. Issue was taken with this position both by Lord Cromer and by Viscount Bryce. They contended earnestly and with great vigor that education in Britain after the war must express the humanities, or the so-called cultural studies.

A few months prior a distinguished German scholar is reported to have said on the platform of the National Education Association in San Francisco, that we are witnessing to-day the lapse of the German civilization because of their educational aims. He said also, "The educational policy of Germany has been efficiency—efficiency measured in material terms." While we listen to this discussion in the House of Lords and to this statement from a distinguished German professor, this country is witnessing a movement on the part of eighteen of the Protestant Christian denominations in a nation-wide program or campaign for Christian education. This movement recognizes very frankly the value of the humanities or cultural studies, but at the same time believes that culture alone is inadequate. This movement recognizes also the immense contribution which has been made to the progress of our civilization by the development of the material sciences, but at the same time believes that practical skill is not sufficient for the highest type of civilization.

The program of Christian education goes beyond both of these

contending conceptions in education, and sets in the very front this conception—that the moral convictions and the spiritual ideals of Jesus are to be given clear emphasis. Now, as a part of this national movement in the interest of Christian education, what is the program of the Methodist Episcopal Church?

On the external side the task can be set forth in a few facts. It proposes a stupendous task, one whose very bigness challenges our faith; it proposes to celebrate the fiftieth anniversary of the organization of its Board of Education by the increase of its student loan fund from a million and a quarter dollars to two million dollars. It proposes to raise a fund for the aid of institutions of learning in strategic centers, or institutions located in the frontier districts of the West or South, and by material aid enable them to do an invaluable work. It proposes also to create a Teachers' Pension Fund of at least five hundred thousand dollars to a million dollars, in order that our denominational institutions of learning may be under no handicap in securing and in retaining the services of the most distinguished teachers. It proposes also to care for the religious instruction of the young people who are enrolled as students in our State institutions of learning. It proposes to give supervision or promotion to a sane and earnest campaign of evangelism in all of our institutions of learning. This sets forth the great program of our denominational education. Why this program?

First of all, because the progress of our educational work in the past decade requires adequate provision for still further growth; otherwise we face immediate, inevitable, disastrous retrenchment. In the past four years the schools of the Methodist Episcopal Church have had an increase of over 7,000 in their student enrollment. Our Methodist students now enrolled in Methodist institutions number probably 50,000. According to one of the late reports of the United States Commission on Education, there are 13,200,000 young people in the country of college age, not more than 216,000 of whom are enrolled as students in the five hundred and sixty-seven colleges of the nation. Of our young people who are not securing a higher

education, probably 500,000 are Methodists. Supposing that fifty per cent of these have not the ability for a college education, or that the opportunity therefor is lacking, we still have 200,000 young men and young women eligible for the opportunities of higher education, besides the 50,000 enrolled in our schools.

If the resources of these institutions of learning are adequate, and if the fields which patronize a school are systematically cultivated, the Methodist schools, in twenty-five years, ought to have at least 200,000 young people enrolled. In the last four years our denominational schools have increased their endowment and their property and equipment valuation $12,000,000. But our present endowment is wretchedly inadequate. The average cost per student to each institution of learning is more than twice the amount received by the institution from tuition and incidental fees. State institutions, which are tax-supported, spend on the instruction of each student every year three hundred and three dollars. In order to match the provision which is being made by the tax-supported schools in our denominational institutions, we must increase our annual income from $4,000,000 to over $10,000,000.

Denominational schools are in no sense rivals of the tax-supported institutions of this State, or of the technical or of the professional schools, but they must be equipped adequately for the doing of their work or they cannot hope to receive the students from our Church. The old saying that a college is a great teacher on one end of a log and an earnest student on the other end of a log, is misleading. In Mark Hopkins' day the log did not cost so much as it costs at the present time. The best instruction cannot be given in our schools to-day unless they are adequately equipped. The schools that are making a loud pretense of piety, and are content with a mean and inadequate equipment, are doing a sloppy kind of intellectual work, and ought not to be permitted to defraud the American youth of their opportunity for good education. Such schools cannot prepare the men and women to be successful leaders in the great moral and social and political movements of the day.

But what is the deeper purpose of the program? What underlies this gigantic task which the Church has taken upon its hands? The great central objective is the expressing of the spiritual element in our education and in our civilization. If I interpret correctly this educational movement, the very heart of it is the supreme conviction that the imperative need of our modern life is spiritual. The educational system of to-day must provide liberal culture. The educational system of the day must provide for the development of the physical sciences. But, in addition to that, the educational systems which meet in any adequate way the demands of the twentieth century must, like Paul, seek to impart a spiritual impetus; it must give men the moral convictions and the spiritual attitudes of Jesus of Nazareth. It must train in men the ability to see beneath the surface of things. The surface view of the life and civilization of our day is dazzling; the events of our time are most impressive; the new occurrences and unexpected turns make the tendencies of our time exceedingly hard to estimate.

Men must be trained to see in these times the significance of the red and the white and the blue, the symbol of the nation's devotion to humanity. We must develop the ability to see in two pieces of wood set at right angles, the symbol of human redemption. People need to see in the dreadful war which is raging in Europe the eternal moral conflict between right and wrong. We must teach men to see in their business an opportunity for public service and loyalty to the highest convictions of duty and to God. In order to do this, there must be an atmosphere that is pervaded through and through with morality and Christian influence in the schools while our young men and women are in training.

The need of this spiritual gift appears for two or three considerations which I will present very briefly. First, it is necessary in order to give our educational program balance. In order to have an adequate motive for our educational work to-day, there must be a prominent spiritual element.

A distinguished American traveler in the Orient recently was

asked by a keen-minded Oriental, "What is the chief interest of the American people?" Immediately he answered, "Education." When you take account of the fact that there are twenty millions of our young people of school age enrolled each year in the schools; that there are five hundred thousand trained teachers engaged in the work of instruction in the public schools; that the State and national governments are spending annually the gigantic sum of five hundred million dollars for the maintenance of these schools; that a million five hundred thousand more of our youth are enrolled in private schools, technical and professional schools; that one-fourth to one-third of the average student's lifetime is spent in the schools; that the men of great fortune to-day are piling up endowments and devoting money by the tens of millions of dollars each year for the better equipment of these institutions of learning; and that education is the greatest philanthropy in America to-day, you can get some idea of the importance of this educational movement, simply on its external or on its material side.

But we need to ask, in the presence of this material greatness, what is the main, what is the fundamental purpose, of our schools in their work of instruction? Is it to increase culture for culture's sake? Is it to develop the physical sciences that men may become more efficient in skill? Or is it rather to impart to our life a deeper moral and a higher spiritual quality? Is it to tone up the whole of our life as well as to enrich the material inheritance of our generation?

Education must have a spiritual aid; it must sound a spiritual note; otherwise our culture is one-sided and our civilization becomes imperiled because of the one-sidedness of our culture. Then for a balance of educational program, there is needed this note which the Methodist Episcopal Church and which the eighteen Protestant Christian denominations of the country are striking in this educational movement. The movements of God in human history, the influence of the Bible creating the religious convictions of men, the place of Jesus Christ among the great creative moral and spiritual forces of civilization—these

cannot be ignored in the curricula of the schools without danger to the character of our young people and without imperiling the civilization of the nation.

Napoleon uttered a wise saying when he said, "What you want in the nation you must put into your schools."

A second consideration is that there must be in the educational program of our time a serious and intelligent effort to moralize the material forces of our present day civilization. That we have become a nation of great wealth, of the greatest wealth among the nations of the world, is a commonplace word. But what use are we making of our wealth? What use ought to be made of our wealth?

In the State of Kansas, some months ago, I was told by an enthusiastic citizen that the wheat crop of that State last year exceeded the total output of the fruit crop, the cereal crop, the mineral product, and the timber product of the great State of California. I was further told that there are sixty-seven millions of dollars in Kansas invested in automobiles. But what use is being made of this great mound of wheat in Kansas? Is it burying the citizens of the State under it, or are the people rising to higher levels of citizenship and of duty by means of their increasing wealth in wheat? It is an impressive thing to see sixty-seven millions of dollars rolling across a prairie State in automobiles. But where are the people going in their automobiles? And what are they proposing to do with these great engines of human industry and of travel?

I do not believe that anyone can contemplate seriously the trend of industrial and commercial affairs in our own country without apprehension or alarm. The condition of affairs seems to be as a former United States Senator said, "Business is war. Any general who would come from the battlefield acknowledging defeat on account of his fidelity to his moral convictions would have his name handed down to oblivion."

The bases of power in the commercial world and the leaders in the industrial world must be men who have the spirit of public service, whose convictions of duty and whose sense of

religion makes a difference in the way in which they conduct their business and engage in the affairs of trade.

The only way that we can handle safely this enormous wealth is by putting the spiritual element into the business life of our day, seeing very clearly that greatness, through the possession of material power or resources of any kind, is only truly great when those resources are dedicated to unselfish uses. The American nation boasts that she has completed that triumph of mechanical and civil engineering in the successful completion of the Panama Canal, but the least we did was to dig successfully that great ditch. The marshes were drained and the Panama zone was made, according to the health statistics, the most healthy section of any such part of the country where vital statistics are recorded. And after it was all done, Columbia refused to take her place at the gateway of the canal as a tax collector for her own enrichment from the nations of the earth. She said, "This canal is for the service of civilization." Now that is distinctly the spirit of Jesus of Nazareth, and it is that spirit which Christian education is fostering, and must foster.

The Christian Church must provide for the leadership of the great social movement of to-day, which is the great outstanding fact of modern times. This movement is dangerous because of the immense power which it involves. It becomes safe when it is put into the hands of cultured Christian men, and only then. We cannot get rid of the social movement by abuse. It can be put into the hands of men who will rightly and wisely and safely use it for the benefit of civilization. To moralize the material forces of the nation is no greater task than to put into wise and safe hands the great social movement of the day.

As a part of that the Church must provide for her own trained leadership to-day. In a middle Western Conference seventeen young men presented themselves a few weeks ago for admission on trial. Of that seventeen only one was a college graduate, and the majority of the seventeen were not even graduates of high schools. The task of the Church in training her leaders for to-day and for to-morrow cannot be accomplished if we

neglect to provide adequately for the schools of higher learning that are distinctively Christian.

From 1900 to 1905 Northwestern University gave four fifths as many missionary recruits as all the State universities of the country combined. Twenty thousand Methodist students are enrolled to-day in State schools, yet these give only four per cent of the ministers of the churches. One State university, with a student enrollment of four thousand students, one thousand of whom are Methodists, in fifty years gave fewer than twenty ministers to all the Christian denominations of the country combined; while a Church college of fewer than four hundred students sends every year into the ministry of the Methodist Episcopal Church and other churches more students than have been furnished by that great State university in the last quarter of a century.

The Church schools are giving us our leadership, but not in adequate numbers. Illiterate men, good but ranting ignoramuses, are in too many pulpits to-day; they are intellectually and religiously queering the Church in the minds of young men and women in the high schools. The only way to avoid that calamity is by furnishing trained men who combine with their intellectual culture the spiritual impulse and passion of Jesus.

We must do in our schools of learning four things. First, we must capitalize the individual, create a well-balanced manhood that has culture of mind plus skill of heart and of hand, making a man practically efficient. Second, we must undertake seriously to moralize and to devote to spiritual uses the vast and the rapidly increasing wealth of our country. Third, we must undertake to put the leadership of the political, industrial and commercial life of the time into the hands that can handle it with safety. Fourth, we must go on to do one last thing of which I wish I had the time to speak. We must undertake to transform the rabid, extravagant, disastrous, wicked nationalism of the day into an internationalism that is as broad as the humanitarianism of Jesus.

Tagore has recently come from the Far East, speaking to us

with the very voice of God, when he says to us that nationalism is the peril of the civilization of to-day and we must insist upon internationalism, for selfishness to nations as well as to individuals is suicide.

Pennsylvania Methodism's Part In It

By J. H. Morgan

The Methodist Church has fewer colleges with fewer students in them, in proportion to members, than any Protestant body in Pennsylvania except the Episcopalians.

Of the Methodist students in college, only about forty-two of every hundred in Central Pennsylvania Conference are in our own schools, and fifty-eight in other schools.

Methodist schools in Pennsylvania, in the order of their founding, are Williamsport-Dickinson Seminary, at Williamsport; Wyoming Seminary, at Kingston; Dickinson College, at Carlisle, and Allegheny College, at Meadville, for both men and women; and Beaver College, at Beaver, for women only.

Here then is our survey—schools enough probably, and well located—within reasonable distance of any part of the State; with too few of our young people in colleges at all, and with more than half these in other schools than those of the Church. What need we do under these conditions?

Even at the risk of an apparent digression I wish to say a few things of education in general, things which seem to me necessary to an understanding of our problem.

First, *American education was originally Christian education,* almost exclusively under Church auspices, and was largely concerned with the training of men for the ministry. It was also largely aristocratic—for the few people of means and culture—and so remained till within the memory of men living to-day. About fifty years ago, there came a popular movement toward education, in the development of many public and State colleges of a type very different from the Church schools which had before

been supreme in education. The new type has grown with amazing rapidity and it is a factor in educational life everywhere, while in places it has practically occupied the field.

The new school has come to stay and is needed. The old Church schools could not have provided for the new demand; but while it has come to stay and is needed, it has come so unceremoniously, so unexpectedly, that the Church has not fully made adjustment to the new conditions, has not foreseen and provided for the new conditions.

What is the Church to do? Shall it surrender advanced education to the State, or shall it equip its schools to do their work as well as it can be done anywhere? Two General Conferences have unhesitatingly chosen the latter course, and have ordered an Educational Jubilee for this year and next, a time to be glad while we endow our schools and fit them for Christian service. As a part of this Jubilee, campaigns are now in progress in the West to equip Methodist colleges to do a grade of work equal to the best in their section, and to give their work the invaluable Christian touch.

A word as to this move of Western Methodism will throw light on our problem and possibly hearten us to take our share in this great movement. The West has no ancient foundation for colleges, as we have, and their States are dealing liberally with their great State universities. Surely, they—if anybody—might be relieved of the financial burden of higher education. After careful consideration of the whole question, however, they are to-day engaged in widespread movements to conserve their Methodist youth by furnishing them with high-grade college opportunity under Church auspices. But for this convention, I should, on the invitation of our Board of Education, be taking part to-day in one of the campaigns in Illinois. The Church has decided for continuance of the Church school, and the West is carrying out the program. Their reasons for their course are not local and are quite as applicable to Pennsylvania as they are to Illinois, Kansas, Colorado, and California. The things at stake are an educated ministry in particular and Christian

education in general. These two things are vital, the one to the Church, the other to Christianity and to the country.

Well-supported Church schools alone can supply a well-trained ministry, is my first proposition. Such a ministry is not now available, and untrained men, for lack of better candidates, are being accepted all over the Church. The General Conference in 1912 set limits to this, but the very limits showed the seriousness of the problem. It discouraged the entrance to our Conferences of a man with less than the high-school education, though it still left the way open to him. The General Conference of this year legislated that no man with less than a high-school education should be admitted to our ministry, until he had at least three years of successful experience under a district superintendent, thus still leaving the way open to him. Men with but a bare high-school education, however, may be admitted to our Conferences on equal terms with the best. They may enter our pulpits to become religious leaders at this time of intense intellectual activity the world over, when people go to school, read, and think as never before, when great world problems are being solved. Men who assume leadership without preparation become ridiculous themselves and bring into ridicule and contempt the organizations that commission them as leaders. The men of the world as yet are wiser than we. In their organizations the trained men are in power; unprepared men are kept in the background; and if the Church is to do its work well to-day, it must learn its lesson and secure a trained as well as a godly ministry for its leadership.

I was a member of the Committee on Education of the General Conference at Saratoga, and the proposal to raise ministerial standards met with the statement that it could not be done, that we must have men, and that educated men are not available for our work. This frank statement of our lack of trained men stayed the hands of those who would otherwise have insisted on higher ministerial standards. During recent years I have visited many different Conferences at their annual sessions, some of them frequently, and have been present at their

discussions on the admission of candidates for the ministry, or have made careful inquiries of those who knew; and I have a growing fear that a decreasing per cent of our young ministers are reasonably well educated. These observations have covered the best territory of the Church in some ways, where Methodism has been long established in the more populous and well-to-do parts of the country, and not any frontier or missionary Conferences. The facts on some of our frontiers would probably stagger us; but to their credit be it said that those on the frontiers are engaged in a great campaign to provide remedy for the evils of their situation.

If a decreasing per cent of our young ministers are well educated, this is taking place at a time when we are educating a decreasing per cent of our young men in our own schools, and an increasing per cent of them in other schools. More of our young people go to college than ever before, many more; but the increase is largely found in institutions other than our own, especially in State colleges, while from our own colleges, and from them alone, come our preachers for our pulpits. Reports to me from Drew Seminary and Boston School of Theology agree that their young men come almost entirely from our own Church colleges. Those who come to them from secular and State institutions are a negligible number, only one or two per cent of the whole. I have no figures for Allegheny, but they would probably equal those for Dickinson: more than twenty-five per cent of our young men graduating for over thirty years have entered the Christian ministry. An increasing proportion of our young men are going to State or secular colleges, however, from which they return with no inclination to the ministry. We are allowing our own colleges, from which our ministerial supply must come, to remain stationary in numbers, while the demand for preachers grows as the Church grows. It must follow as the night the day that under these conditions we will have a decreasing per cent of well-trained preachers.

Laymen of Pennsylvania, you want educated ministers in your pulpits for your own sakes, for the sake of your children that they

may be held to the Church of their fathers, and for the sake of the Church and Christianity. In your business life you adapt means to ends, and make reasonable plans to secure them. For the Church and the Kingdom there is before us here in our educational life a clear-cut call to do certain very definite things, or we shall lose what we have already won, and fail to win other victories. What will you do? Will you properly equip our schools? Or will you consent to have an uneducated ministry unfit to cope with twentieth-century conditions?

My first proposition, then, is that the Church college is necessary to provide a worthy ministry; my second is that the *Church college is the great bulwark of Christian education.*

Mr. Phillips, in 1777, on founding Phillips Exeter Academy, wrote, "Though goodness without knowledge, as it respects others, is weak and feeble, yet knowledge without goodness is dangerous, and both united form the noblest character and lay the surest foundation of usefulness."

The State college, however, has always had one disadvantage. It was founded under the same conditions which made the public schools at best negative on religious matters, and could easily have disregarded this old standard of education, but at this point, our Church schools have steadied the newcomer and prevented what might have been a tragedy in education. It did this by bringing home to the State college the fact that this is a Christian people, and that our education must take account of God and the things of the spirit.

The public school has the home for supplementary religious training, but the college boy away from home has no such defense; he is a hero worshiper, ready to follow his hero, whether a star on the football team, or in the professor's chair. The possibility that this hero professor may shatter his faith in the God of his fathers was really imminent in the early days of the State college. From this danger, the Church college has largely saved him. There was danger that the new State colleges might become centers of false religious teachings; and in fact for a time unsafe teachers found places in some of them. But when

men protested and demanded the old well-known standards for teachers in the Church colleges, State college authorities found ways to protect in some measure against insidious and irreligious teachings. Quietly and without any declaration of policy these new schools have come to be, if not actively Christian, at least not anti-Christian. Means are found to avoid the appointment on faculties of such men as would use their positions to undermine faith. At worst these schools have become negative in the matter, and at best they are almost actively Christian. For this position of theirs toward religion the State schools are indebted very largely to the schools of the Church.

At their very best these State institutions are not likely to reach a religious standard satisfactory to our Methodist people. They are hampered, because of the mixed character religiously of the student bodies, and cannot be so openly and aggressively Christian as our Church schools. In some of them the general conditions are good, in others bad; but all are held somewhat steady by the character of our own Church schools with whose life theirs is compared. We can strengthen this influence on all State higher education by strengthening our own colleges; and we can render State and secular schools and our students in them no service equal to that which will come from the influence upon them of the virile aggressive life of our own well-supported Church colleges.

We will also serve our Methodist students in State schools, if our Conferences and the appointing power of our Church will see that the life of our local Methodist churches at the seats of these schools is an attractive one; that pulpits at these centers have an appeal to the young life, such as will hold it to its Church. It is a misfortune for college boys to break the continuity of their church life; and at Dickinson, as I doubt not is done elsewhere, we try to keep our students in association with the Church and Sunday school; and one of the most pleasing features of our own life is the attendance of perhaps one hundred college students at weekly Bible classes, conducted by professors of the college in connection with our Sunday school.

Break in the continuity of the church life is thus avoided. If the Church can see that at State college centers and at our own college centers there is an attractive church organization, that there is at least a young man's man in the pulpit, we shall do much for our Methodist young people at college. Bishops can do this, but laymen can help it on.

Strengthen, then, these ancient Gibraltars of Methodism: Allegheny with its 101 years of history, Dickinson with its 133 years, Beaver College, Williamsport-Dickinson Seminary, and Wyoming Seminary, with their long periods of consecrated service. Put them upon the hearts of our people, increase their endowments, and send them your Methodist children.

This call of the Church is in one sense a general call to the whole Church, but in another sense it is a very definite special call to each area to care for its own schools—in the words of Nehemiah, "Every one to be over against his house." Pennsylvania Methodism must largely equip her own institutions, especially the two now on the program of their Board of Education —Williamsport-Dickinson Seminary and Dickinson College. The others have recently had successful campaigns or may plan for them. These two are already making plans and look to Pennsylvania Methodism to carry them to success during the Jubilee period.

In addition to this area movement for local institutions, our Church has ordered a movement to raise a connectional fund for general purposes, to be used to help at critical times any institution in imminent need, and possibly for a retiring fund for teachers on account of age or other infirmities. Pennsylvania will not—must not—forget the connectional claims upon her.

To conclude, then, there is in full swing a definite movement to strengthen and safeguard our Church educational system to the end that we may insure a Christian character to all higher education, not only in our own schools, but in all schools, and that we may have reasonable hope for a well-trained ministry for our Church leadership. It surely is ours to get back of the movement with earnest purpose to do our full part.

PRAYER

By G. Franklin Ream

We ask Thy blessing as we study this great problem of the youth of our land and our future leadership. We pray that every institution may be so enabled to fulfill the will of God that we shall be able to furnish to this State, this nation, and our age a company of men and women wholly fitted for the large tasks that make for the Kingdom.

Bless the institutions represented this morning. May their faculties and their administrations and their student body all be so filled with the Christian purpose, that the whole ideal of modern life and modern society as it relates to the Kingdom of God shall be their unwavering goal.

The problems of reform, the questions of leadership in civic enterprises, the whole economic problem—help us to see that there is not one single problem that surges back and forth in the whole population of our land that does not relate itself somehow to the Kingdom of God. Help us to be deep-chested, courageous men. Help us to think all around these problems, and then to bring to bear not only our culture and our education and our training, but to bring to bear an unsullied heart filled with the Christian determination to do the will of God in full.

PART II

BETTER THINGS WHERE?

THE CITY

The Problem of the City

By George H. Bickley

You all remember that in his book on "The Challenge of the City," Dr. Josiah Strong tells us that in March, 1907, there died in the city of Chicago, at the age of eighty-five, a man who was the first white baby born there. During the lifetime of that one man Chicago had increased from a village of less than one hundred to a city of over two million. There is living in New York to-day a man well advanced in years who first saw light in New York city when it was a city of one hundred thousand. During the lifetime of that one man New York has grown from one hundred thousand to four millions and a half. This shows us that the remarkable development of great cities is of comparatively recent origin. This is a phenomenon not only of American cities but is also shown in the great growth of the city of London, or of Paris, or of Berlin. The cities of the United States contain forty-six per cent of the population of this country. With the continuation and development of this trend it will not be very long before the cities of the United States will contain a majority of our population. Then it will be even more true that as go the cities, so will go the nation.

It is this great and rapid aggregation of population in our great cities that makes our problem, or work, or whatever you choose to call it—I do not care what the name—"a rose by any other name would smell as sweet," and there are some other animals that would smell just as bad, no matter what you might call them.

The great aggregation of population, unrelated, unaccustomed to their new surroundings, coming together in this great beehive that we call a city, make the political, the material, the social

and the religious problem, which is confronting the statesman, the preacher, the politician and the man of business. It is that to which we need to address ourselves.

The first factor in this problem is the material condition in which the people live. I have not the time to present the picture as a whole, because unfortunately I am assuming to bring to you the dark side of this picture—the next speaker can point you the way out. In the first place, when these people come together in the city, because of their poverty, because of the conditions to which they have been accustomed, we find the displacement of the home by the tenement.

In Philadelphia, a little while ago, the people who were living in the parlor of the house next door to the pastor of our Italian mission, moved out. In times past, it had been a fine old residential section. When the people in that parlor moved he looked out the window to see who was going. An Italian, his wife, three children, two men boarders and a big black dog, all had lived, eaten, slept in that one room.

A deaconess told me recently about her class of little girls. They had been making pictures and pasting them on cards. "Now," she said, "when you are through with these cards, take them home, hang them up on the wall and you will have a Scripture text that will help beautify the room." The faces of all the little girls brightened except one. She said, "Sarah, you can take the card home and hang it up on the wall." The little girl replied, "We don't have any wall in our house." So the deaconess went home with her to see what kind of a house it was in which she lived, that had no walls. She found that she and her widowed mother lived in the second story front of what had been a fine old home. Across that room from one corner to the opposite corner was stretched a rope, and from the other corners a rope, and from these in the middle of the room, were hung up four sheets. In that room there lived five families, one in each corner, and the little girl and her mother lived within those four sheets in the center—there weren't any walls to her home.

Tell me how it is possible to rear children with any sense of

decency, to preserve the innocence of youth under conditions like these. Out from the tenements of a great city comes the cry of little children who are damned into the world and haven't a fair chance to life, liberty and happiness.

Housing conditions and sanitation are at their worst in the tenement. The city of New York has the worst tenement section in the world. In one section there, out of fourteen thousand houses only fifty-six are owned by the people who occupy them. Over against that, put the city of Philadelphia, with three hundred and fifty-six thousand homes, sixty-five per cent of which are owned by the occupants. No other city in this country can compare with that. Yet I am speaking about conditions that are found even in that city. For these aggregations of people breed disease and crime. The saloon is worse in the city than it is in the country. In the city of Philadelphia crime is seven and a half times as great as it is in the average rural county of the State of Pennsylvania, and in the city of Pittsburgh it is nine times as great as it is in the average county. Then along with this come the slums. As in the tenements of the city, conditions are worse than they are in the average places outside, so when you come to the slums things there are unspeakable.

Our cities are foreign cities. Philadelphia, the most American of the big cities on the continent, has a population sixty-five per cent of which is foreign or of foreign parentage. And then our cities lack homogeneity. A man goes to London to do missionary work, and he will find that ninety-eight per cent of the population of London speaks English; he goes to Berlin and practically all of them will understand one language. Go to Milwaukee and you will find that eighty-five per cent of the population of that city is of foreign birth or of foreign parentage. Or take the best that we have—Philadelphia is the best, always in my notion. I was born in that city. I have lived in the city. I have been a pastor in that city for the last twenty-six years. While I have been eight months in this position as secretary, I have been looking at Philadelphia from the inside and the outside and living with it more than a quarter of a century, and

I have had some first-hand experience with the things that we are now trying to work out.

In our cities there is an aggregation of little cities—and not so little at that. In Philadelphia, in one Italian colony, there are seventy-five thousand people. If we to-day could clean out every man, woman and child in the city of Harrisburg, I could bring from Philadelphia enough Italians to fill every place that has been vacated and have five thousand left over. In various colonies we have ninety thousand Negroes. More is being done there by the Methodist Episcopal Church for the Negro than in any other part of the State; we are doing practically nothing to bring the life of the white race alongside of the depressed and needy Negro race.

Go out to the city of Chicago. You will find there a group of Bohemians, one thousand of them in the heart of that city. Go to the city of New York where there are a million and a quarter Jews. Walk down Fifth Avenue, past our Methodist Book Concern, any day between twelve and one o'clock, when out from those side streets there come the teeming tens of thousands of men from the lofts in which the clothing business is carried on, and you would think you were in the old Jerusalem. Almost every face is that of a foreigner, and the incoming of those people has ruined that section of Fifth Avenue for retail business. Women can't come down there at the noon hour; they are simply crowded off the sidewalk into the street by the solid, congested mass of foreigners who are there. One public school in New York has children of twenty-six different nationalities.

The trouble is not alone that you have these people in groups, but in addition to that they are shut off from us. They want to get among their own folk who speak their language, who do not think they are of a better class, folk who will live with them. We will not live with them, and we do not want them alongside us. Unfortunately, we are so prejudiced and we are so provincial that we have not risen above race prejudice and conceit.

It often happens that the second generation of the foreigner,

so far as moral and religious conditions are concerned, is worse than the first. The first may have their prejudices and their narrowness, but they are members of synagogues, or they are members of church. When the Rosenthal murder was committed in New York a couple of years ago, four men went to the electric chair on account of it, all of them born in New York city, three of them of Jewish parentage and one of Italian parentage. They had broken away from the traditions of their fathers and from the religions of their fathers. Our Church had not touched them. American spirit and American institutions had not touched them. They had substituted license for liberty, and the last state of those men was worse than the first.

There are some men and women who have been Christians a long while, yet their religion is such a delicate thing that they find it difficult to take it from Philadelphia to Atlantic City and get it back safely in the fall. I know a great many men and women who in the city were good, consistent Christian people, yet when they moved out into the suburbs, somehow they lost their religion in transit. They spend Sunday playing golf or riding in their automobiles or cultivating their gardens. Now if we have such a hard time keeping our religion in the midst of institutions to which we are accustomed, do you wonder that the great mass of the immigrants from southern Europe—men and women ignorant and illiterate, coming out of little villages and out of country life, leaving all these old associations behind them, and thrust down into the congested conditions of our great industrial centers—lose their religion?

Take the Jewish problem. What have we done about it? What can we do? One of our young preachers in the city of Philadelphia, this last summer, in the midst of a Jewish community (I will tell you about that community in a moment), had a lawn on the side of the church. He had printed one of the parables in Yiddish on one side of a small sheet of paper. It was printed on the other side in English. The paper announced at the bottom that this parable would be shown in motion pictures at that church on a specified night. People came out to

see and hear. He had fifteen hundred or two thousand people there. In the middle of the pictures they would stop and throw on the screen the picture of the cross, the picture of Calvary, and the picture of Christ. And a lot of those little Jewish children would spit at it. Why? Who had been back of the persecution of those Russian Jews? Who had made the pogroms by which their parents and their ancestors had been slaughtered? Who had put bitterness into their hearts against the Christ? It was the so-called Christian Church, the Greek Catholic Church of Russia, that had led that persecution until the hearts of the Jews were bitter. You and I would be bitter, had we the same background to our lives.

An old Jewish rabbi was walking, on a Sunday afternoon, down Washington Avenue, where a lot of Irish Roman Catholics were playing baseball. The ball rolled over against the man, and one of the players jostled him, then the rest of them got around him, pulled his beard, knocked off his hat, and abused him, crying, "You old Christ-killer!" That is the kind of reception that many of these folk get. Then we wonder why they do not accept the gospel of love that the Christian Church has been presenting to them.

In that community I had that pastor make a survey so we would know what we were doing, and the kind of people we were handling. Within three blocks each way from the church, thirty-six squares of the city, he found a population of thirty thousand one hundred and forty-two, of whom eighty-seven per cent were Jews. In that same area there were nineteen saloons, four synagogues, and two Protestant churches, one of them Methodist. After that young preacher had gotten together these thousands of folks the trustees of that church came to him and said, "We don't want those people in our church and our property; they pull the palings off of the fences and they disturb us. We don't want them." The biggest part of the problem in dealing with the foreigners is to get the Christian people converted.

We sat here last night and saw those photographs of conditions in India, of the missionary work in those conditions; but

if their converts were transplanted here, what would be the result? It would be just what we had in St. Paul's Church, when the Italians first came in and the pastor organized a class of Italian children in the Sunday school. Some of the leading women came to him and said, "If you are going to bring those dirty little dagoes in here, our children go out." They sit next to them in the public school, why not in the Sunday school? It is easy enough to talk about what you are going to do in paying your money. But we will have to get the spirit of the Christ, not to patronize them, not to let them feel we have to stoop down to their level; but to remember that we are the servants of Jesus Christ, of whom it was said (and never a finer thing was said about our Master), "He was touched with a feeling of our infirmities."

Our churches are moving out. Over in New York in the last nineteen years eighty-seven churches and missions below Fourteenth Street have moved from that neighborhood. In our own city there has been a proportionate number. They have sold out their properties; they have gone out to West Philadelphia; they have taken their money out of the community for which that money was originally given. Our strong people, and people well-to-do financially, have made it easy for themselves to build fine houses of worship for their own accommodation elsewhere, and they have absolutely abandoned the community where churches are most needed.

In the month of August a church came over to our society. They have made a losing struggle for a great many years. There was a time when it was a strong church in a populous community. There are as many people there now as ever there were, but they are a different kind of people. When they turned that church over to us, the first thing I did was to try to find out what kind of a community it was. So I asked a brother to make a house-to-house visitation. He came back to tell me that within three blocks of that church he found 5,603 persons: there were 1,464 Jews; there were 1,414 Negroes; there were 1,212 Catholics; there were 1,480 Protestants. Of these latter, sixty-four

were Methodists, and ninety-four were non-members, with Methodist inclinations.

It is impossible to run that church as a family church as it has been in the past. We are now trying to find out whether by change of method that church can be run as a mission for the immediate community. Where you find a condition like that, of fourteen hundred Negroes and fourteen hundred Jews, living side by side, and many of them in the same house, there has resulted first a depressed, and finally a submerged church. The problem is not only that we shall get our own people converted, but that we shall also be able to look over the whole field and say, "Methodism to the whole task of the whole city." We have a church in which is housed the Syrian mission. They have only a handful of members left in that section. There is a group of Syrians near by and we have many of them connected with that mission. Those people are able to raise in one year for their total income $150. As I go among the more comfortable churches in the city of Philadelphia, I like to quote this case, and say to them, "Now, here is just a little handful of people down at the old Eleventh Street church, holding the fort. They are preaching the gospel. I want you to tell me if in your heart you believe it is any more their business to stay there and do that work and preach the gospel and try to reach those people than it is your business, comfortably fixed, out here in the suburbs?" I submit to you that a task like that is the task of the whole Church. When the Church is ready not only to withdraw from that community, but seeing the little handful of people there, stand off and say, "Go to it, you are doing a mighty fine thing," it is a matter of cowardice which will drive us in shame from the judgment seat of God.

Another of our problems is the problem of denominationalism in our city. Our missionary work is not properly coordinated in the cities. We find all sorts of competition, even in slum sections. Down in the red-light district of the city of Philadelphia, there are two or three rescue missions in one block. Men are actually competing, by giving coffee and rolls, to get the

biggest crowd of bums in their mission. The secretary of another Missionary Society in the city of Philadelphia went, within two weeks, to a little congregation of Russians which we had been building up for four years. A young man without any compensation has been gathering these people together and laboring with them and trying to point them the way of life. Another denomination comes and says, "If you will come over and bring your crowd down to our church two blocks below, we will pay you fifty dollars a month as your compensation." In our Italian work we have repeatedly lost our best workers because another denomination has offered them more money.

In the foreign field we have come to see that it is criminal and unchristian for churches to be competing with each other. They have gotten together on a basis of comity whereby they divide up the field and say to one denomination, "You take this section," and to another denomination, "You take that section, and we will not interfere or proselyte." We must get all the denominations in the city back of this problem. We will need statesmanship and vision enough to rise above denominationalism and get the whole Christian Church to rise to the greatest problem of the Church in this age.

The Conquest of the City

By Daniel L. Marsh

The "Tale of Two Cities" did not originate with Charles Dickens: for in the opening pages of the Bible we have an account of one city builded by a murderer and overflowing with vice and crime; and in the closing pages of the Bible we are vouchsafed a vision of another city which stands forth glorious, as a fit type of a perfected civilization. It is a far cry from the City of Destruction to the City of God. The "Holy Land" lies between them—forever holy because of Him who lived there for a while as the revelation of the Father's heart of love.

It is no difficult task to present problems about the City of

Destruction. It is quite another thing to outline a program which, if followed, will effect its conquest for Christ.

I. The first thing we need to do is to *hear the Master's voice* anew, calling across the years: "It is not every one who says to me, 'Lord, Lord!' who will get into the realm of Heaven, but He who does the will of my Father in Heaven."

And we need to hear Saint James, in his terse, emphatic style, urging: "My brothers, what is the use of any one declaring he has faith, if he has no deeds to show? Can his faith save him? Suppose some brother or sister is ill-clad and short of daily food; if any of you say to them, 'Depart in peace! Get warm, get food,' without supplying their bodily needs, what use is that? So faith, unless it has deeds, is dead in itself. Someone will object 'And you claim to have faith!' Yes, and I claim to have deeds as well; you show me your faith without any deeds, and I will show you by my deeds what faith is! You believe in one God? Well and good. So do the devils, and they shudder. But will you understand, you senseless fellow, that faith without deeds is dead?"

Because a thing has never been done is sufficient reason, in the minds of some people, why it should never be done. The same people argue against the Church ever doing any real philanthropic work. "Let the State do it," they say. Spurgeon did not belong to this class. "The God that answers by orphanages, let Him be God," he cried. And that modern prophet, Washington Gladden, declares: "The free churches made a terrible mistake when they chose to confine themselves to what they were pleased to call 'spiritual interests,' and handed over love as one of the temporalities to the State and outside charities."

Christianity has fulfilled a unique social function of the utmost value as a by-product of its religious life. The Church is great because she has wrought a great work; yet the credit and the glory belong not to us to-day, but to the Church of yesterday, for we of to-day have only inherited a great past. We cannot claim that we are great simply because great good was done in the past; the Church of to-day is great only as she pos-

sesses the passion that made the past. I do not mean a passion for blowing one's own horn; not the splash of motion without progress; not the shouts of transient triumphs ending in unending defeat: but a passion for results that are realities, that have both pith and permanence; fruits that have no need of being placarded to tell the passerby what they are, or of being cunningly arranged to conceal decay.

There is something significant about the change of front in the attack made on Christianity in recent years. Its enemies used to say: "The thing is a lie." But at present the strength of attack is: "The thing is not useful." They are bringing Christianity to the pragmatic test. Construction is the watchword of the hour. It is a proper watchword; it is a divine watchword. "Show us what you can do," is the demand of our time. In answer to this challenge, the physicist speaks from his laboratory and says: "Look at that fire flashing from under those wheels; see those photographs of stellar wonders invisible to the naked eye; sit down in comfort before this Victrola and enjoy earth's matchless singers and incomparable orators; take down that telephone receiver and listen to a familiar voice from a distant city; press that electric button and summon to your service greater powers than ever answered Aladdin's Lamp; this is what we are doing." Then the biologist speaks from his laboratory, saying: "We are tracing out the secret sources of disease; we are conquering hydrophobia and diphtheria; we are overcoming the pestilence that walketh at noonday; thus we show you what we are doing." Then our age cries aloud: "O servants of Jesus, you claim that you serve a Supernatural Power; the only way to substantiate your claim is to produce supernatural results. Show us what you can do."

The Church dare not ignore the challenge. Our theories have worth only as they save souls, homes, and communities. The Church must become community-minded. The day is forever past for subtle distinctions and acrimonious ecclesiastical differences. We are living in an age of heart-breaking unrest. Yet the problem of to-day is not a new one, but a continually recur-

ring one. Each period in civilization has presented its own difficulties and its own spiritual needs. Each, in turn, beating its way back to the Spirit and teaching of Jesus, has found Him who said: "I have come as light into the world," and they have discovered that that Light is comprehensive, transmissible, ubiquitous.

II. The second step for us to take is to follow the instruction of our General Conference, and *strengthen city societies* where they are now organized, and organize them where there are none. Do you remember how the Discipline describes the duties of a City Society?

"The City Society may include in its work the organization of churches and Sunday schools, the aid of weak churches, the acquisition of real estate, the erection of buildings, the adaptation of down-town churches to their altered environments, the conducting of missions among foreign-speaking peoples, the maintenance of kindergartens and industrial schools, the promotion of social and settlement work, and the support of rescue missions and of institutions for the relief of the sick and the destitute. A City Society may also devise plans for promoting the connectional life of Methodism, and cooperation and federation with other denominations." Par. 428, Sec. 1.

Put in charge of City Societies leaders who are vigorous, progressive, diplomatic, consecrated, possessed of prophetic insight, capable of giving intelligent direction to the other workers, ever ready to study other agencies and to incorporate into their own work the good things they find there.

Then let a policy be adopted which is strong and statesmanlike. Sporadic, weak and insignificant efforts are doomed to failure. We must acquire expert knowledge of the problem, and grapple with it as specialists. It is a thousand times easier to keep a church alive than to resurrect it from dusty death.

III. To acquire such knowledge as is needful, *surveys must be made.* A survey may be made of a single parish; or it may be made of the whole of a greater city; or it may be made of a particular section of the city—taking section after section until

the whole city has been covered. This last is, in many respects, the best method.

Two questions should be kept in mind in making a survey: first, How can the churches more effectively serve the community? second, What unappropriated resources are there in the community to strengthen the churches, and how can they be made available for the service of the Kingdom?

Ordinarily the actual work of making a survey should be done largely by people living in the community or connected with the churches there, under general direction of the City Society and proper interdenominational agencies. Trained investigators are desirable for oversight and for the more technical tasks.

The data sought should cover:

A. Social maladies, mortality, morbidity, poverty, criminality.
B. Racial and linguistic elements.
C. Religious data.
D. Social agencies—both helpful and harmful.
E. Use of these agencies.
F. Housing conditions.
G. Industrial data.

It is astonishing the things one will discover in making such a survey. For example: North Avenue Church, Pittsburgh, took a religious census of its community. In doing so they found thirty certificates of Methodist Episcopal membership lying in trunks. They secured fifty new members for their Home Department, and thirty-odd for the cradle roll. Nearly 100 new members came into the Sunday school at once, and a total of 216 during the winter. They secured the names of 140 families who did not belong to any church, and inserted them into the constituency roll.

A survey was made of a section of Pittsburgh known as "the Strip." Trinity Temple, which is owned and operated by the Church Union, has had an interesting history, standing in the one spot while the character of the community has changed many times, until now it is 83 per cent foreign. It is an industrial section, though 19,000 people reside in the "Strip"; and Trinity

Temple is the only neighborhood house ministering to their complex needs. Seventy-eight licensed saloons and wholesale houses ply their anti-social trade in the district. Ten chartered clubs are scattered through the section and eight drug stores notoriously sell liquor without prescription, bringing the total to ninety-six drinking places in the three-fifths of a square mile area. Added to this are some ten or fifteen "fly-by-night" speak-easies and about a dozen "white line" and "dope" joints, where alcohol and drugs are obtained. The many poolrooms have long been recognized as the hold-outs of thugs, petty criminals and loafers. There are also several dance halls and five moving picture shows. The housing conditions beggar description. Yet, in spite of all these things, Trinity Temple is touching more lives to-day than ever before in its history. This is true because it is both a social and a religious center. It is both a church and a social settlement. It conducts boys' and girls' clubs, reading rooms, domestic science classes, manual training, gymnasium, play room, story hour, library, sewing classes, boy scouts, dressmaking, basketry, theatricals, mothers' clubs, clean and moral moving pictures, second-hand store, child welfare station, including city milk depot, as well as social work outside the Temple.

One thing that will be brought home forcibly to the person making a comprehensive survey, is this: that the foes of social welfare constitute a social unit, and a veritable social organism of intimately inter-operating forces. I heard my friend, Dr. Zanhiser, of Pittsburgh, draw its picture on the lines of the ancient dragon. "Its huge, distorted body," he said, "is 'the gang,' 'the system,' that politico-business group which affords the center of the cooperating powers that prey on human welfare and fatten on spoils. The great lashing tail, armed at the end with a scorpion's poisoned sting and constituting the most powerful weapon of the beast, is the liquor traffic. One tawny forearm, holding down in its grimy claws a maiden in the filth of the mire, is the brothel. The other forearm holding likewise a man is the gambling house. The head with the cunning brain

directing it all, consists of those predatory financial interests, many of them assuming respectability, which willfully sacrifice welfare and righteousness, and cooperate with vice for profit. To make the picture complete, one more feature must be added: from each side of this head reach out great tentacles through payrolls, through banking privileges, through business opportunities, through juries, through appropriations, through a score of things, to grasp and hold captive multitudes of people who hate the beast and would fight it if they could."

The "Conquest of the City" means far more than was formerly realized.

IV. A *vast polyglot stream* has been pouring into our country for some time from every land under the sun, but chiefly from the villages and farms of Europe. This stream of foreigners unacquainted with city life has been regurgitated upon our cities, until to-day forty-eight of our principal cities, ranging in population from twenty-five thousand to over five millions, are more foreign than they are American. As goes the city, so goes the nation every time. If the city is saved the nation will be saved; if the city is lost the nation is doomed. Half a generation hence the ideals held by these strangers will be the dominating ideals. What shall they be?

It is comparatively easy to state the "problems" of the foreigner; for they are economic, civic, educational, housing, vice, liquor, Sabbath desecration, and, indeed, almost every one of the "problems" that vex us to-day.

What are we going to do? Put up the bars, and keep them out? No; for they are already here; we welcome the racial reserve and primitive independence which many of them bring to us. Shall we ignore them? No; to blind oneself to sin and sorrow and need is no cure. Shall we neglect them or run away from them? That is what we have been doing too long. I made a survey covering the 100 churches of our denomination in Allegheny County. I inquired whether the local church was doing anything to evangelize the foreign population.

Sixty-six per cent of the population of Allegheny County is

foreign, and only twenty-six churches are doing anything locally for the evangelization of foreign peoples. That is as generous a reckoning as can be made; for if only one foreign family is reported as being in the church or Sunday school, I have included that church among the twenty-six. Seventy-four churches, practically three fourths of the whole number, are doing absolutely nothing locally to evangelize the foreign population of the county.

In the section of New York city below Fourteenth Street and east of the Bowery, the total population sixty years ago was 300,000; to-day it is 600,000. Sixty years ago there were in that territory 864 Italians; to-day there are more than 100,000. Sixty years ago there were 262 Hungarians; to-day there are 110,000. Sixty years ago there were 1,200 Russians; to-day there are 200,000. Yet in these same sixty years 103 churches have disappeared from the territory south of Twentieth Street.

We must plant our churches right down where these people live. We have been running away from them long enough. Shame on us! We have acted as though we were more concerned about a respectable constituency than about carrying the message of Jesus' love to the humble poor. We have connived more for ecclesiastical success than we have for the healing of the open sore of the world.

Here the Church has an enormous task on hand. Many of these people who are loyal to the "mother Church" are held in subservience to foreign habits of thought and are never toned up morally. Others of them have become so disgusted with the crass greed, formalism and superstition of the alleged Church as to turn away from all religion and governmental restraint to infidel and anarchistic extremes. They need the gospel of a living Christ instead of a blood-smeared body on a cross, and we must so present this living Saviour as to have them accept Him; else—God save America!

We are handicapped in our work among these people also by our lack of proper equipment. They are accustomed to the glamour and display of Catholicism and to beautiful cathedrals.

Until we can meet the demands of these æsthetic souls we cannot hope for the greatest success among them.

We must function into the group-life of these alien peoples. This cannot be done by simply preaching a personal gospel, trying to get individuals to accept Christ, and then either leave them in an unmodified group-life or extract them from their old group. Trying to lead them to Christ will be successful in proportion as their group-life is modified to make the new life in Christ possible.

To illustrate: as it generally is, they go to the saloon for companionships; to the ward politician to get them out of trouble with officials; to the same quarters or similar ones to hunt a job, to fix up trouble with an employer, to get help when in need. The Church must function here. That means service to the whole group, not only to those who have affiliated with our missions. It means a serious effort to grapple with the problems of a whole group, as Hull House and other settlements are trying to do with their communities—only the Church must go farther.

V. The conquest of the city cannot ignore the *housing question.* The toiler must live near his work. If he works in a steel-mill located in a big city, for example, he cannot afford either the time or the money required to travel to and from the suburbs. Besides, to come all weary and hot from a mill, and travel far, would be injurious to health. Again, his wages are usually such that he cannot rent a comfortable home, even if one were to be found in a mill district. Moreover, rent is high; therefore roomers must be taken in. They so crowd the two or three rooms where the family lives, that privacy, decency and morality are well-nigh impossible.

What is the Church to do? "The churches must demand the enactment of proper building codes and the enforcement of their regulations. But here again, while the churches must not hesitate to take the initiative, their greatest usefulness is in aligning themselves with the agencies which are already in the field in most communities and are working steadily for adequate

laws, through inspection of factories and dwellings, and enforcement of existing laws.

"The relation between bad housing and both sickness of the body and sickness of the soul is established beyond question by many detailed studies. In dirt and darkness there breed the germs of sin and disease. In city and country, a sanitary dwelling with adequate room for privacy is essential to a sound family life."

Do those words sound radical? Do you think that the Church has no business to meddle here? Very well. The words are not mine; they were adopted by the last General Conference.

VI. Improper amusements and the lack of community-directed, *constructive recreation* is one of the potent causes of juvenile delinquency. An attorney friend who has handled many important cases in the last twenty years, said not long since: "I determined when I started to practice law that I would keep an account of every criminal plot with which I had to do. And I wish you would say to the people, when you talk to them on these matters, that ninety per cent of all the criminal plots which I have handled were hatched in some poolroom or kindred place of vicious amusement." What is my reason for telling that? This: I count it the rankest hypocrisy to rail about poolrooms, dance halls, and other places of questionable amusement unless we provide some substitute where that perfectly natural and legitimate desire for recreation can be satisfied under proper supervision and wholesome environment. If we are wise we will use recreation as a great constructive force for the development of character.

I told you of a survey made covering the hundred Methodist churches in Allegheny County. One of the questions I asked had to do with social service activities by the churches.

Forty-nine, one less than half the whole number, have no social work at all in connection with their churches. In some of these instances the pastors evidently desire to do such work, but are hindered. For to this question one of our ministers replied: "No. Some mossbacks will have to be taken to

Heaven first." Another preacher said: "No. Due to superannuated officials." Another one, writing "no" after each one of the sub-questions, explained: "Too many officials and other members have a dense growth of mossy fungus beclouding their vision."

Sixteen of the churches have Boys' Brigades, Boy Scouts or Girls' Camp Fire organizations. Sometimes they care for both the boy and girl life in this way, and sometimes for only one of the sexes.

Six of the churches have athletic fields where their young folk play tennis, baseball, etc.

Eleven churches have gymnasiums where their young people have opportunity to express their natural desire for amusements under proper supervision.

Five churches have industrial classes where basketry, sewing, cooking, etc., are taught.

The churches and missions that are owned and operated by the Church Union of Pittsburgh all have certain gymnastics and industrial features. We also own and operate a day nursery, temporary home, and a fresh air farm, where from 700 to 1,000 needy children and mothers are taken every summer for their only outing. No one can possibly explain what it means to the mothers and children who live in the congested sections of the city where sin and degradation abound, where the alleys are filthy, the courts crowded, and the streets bare in the sun's hot glare, to be taken to our forty-four-acre farm. It charms them with its unsuspected wonder of loveliness, with the dews sparkling in the necklace of the morning, and the birds singing their eager and insistent notes so full of gladsome hope, while the nomad winds whisper dear madrigals to the tired mothers and the undernourished children.

VII. There can be no adequate program for the "conquest of the city" that ignores the question of *commercialized vice.* There is an important distinction to be kept in mind between the commerce in vice and vice itself. The former is a more or less organized business whereby unscrupulous persons seek to enrich

themselves by fostering and preying upon vicious inclinations in others. This we have a right to demand shall be absolutely suppressed by due enforcement of adequate law.

Vice itself, however, is the outworking of immoral inclinations and purposes in human hearts and can never be eradicated by process of law. This is a moral matter, to be dealt with by moral forces. People must be taught and inspired to clean living. This we believe to be preeminently the work of the Church. True, the home ought to do it, but as a matter of fact the average home is not doing it. Moreover, many parents are incapable of giving this counsel properly. The school can give instruction, but instruction is not enough. Flexner well says, "It does not follow that fuller and clearer knowledge on the part of the boy or girl will itself effectually restrain; not knowledge only, but knowledge suffused with ethical emotion, is requisite." In other words, the final force is religious, and it is the concern of the Church to see that the power of religious impulse is made effective in these relations of life. The only way in which vice itself can be overcome is by having the individual prostrate himself before God and receive from Him the new heart; and the only way in which the commerce in vice can be overcome is to lift the new heart into social operation.

VIII. Neither can we leave the *civic question* out of consideration. I would not have a "state religion," neither would I have a State without religion. Citizenship and religion must clasp hands. Politics must cleanse its soul. It must do more than fill government positions and collect taxes. The municipal, State or national administration that takes orders from the "masters" and serves the underworld should be relegated to the rear. Let me be specific:

In the winter of 1914, 51,000 men signed "no-license" petitions in Allegheny County, Pennsylvania. The court refused the petitioners, and stated that the place to express this desire was in electing members of Legislature. The following summer there was such an election, and it was found that the majority of those petitioners were not eligible to vote. In one of the

best sections (7th and 8th wards), about 1,500 had signed the petitions. Of these, fifty-two per cent were not even registered and only forty-eight per cent of those registered voted at the primaries; that is, only twenty-three per cent of those who had petitioned for the abolition of the saloon, could even try to do the thing they had asked the judges to do for them.

It should be remembered that this legislative district is composed of some of the finest parts of the city. In it are two each of the largest and richest churches of the Presbyterian, United Presbyterian, Episcopal and Methodist denominations, and at least a score of churches having memberships running from 500 to over 2,000 each. One Men's Bible Class in the district has an enrollment larger than the entire vote cast for the candidate who had been indorsed for Legislature by the temperance organizations! I would not have the preacher become a politician. I would not have the Church espouse any political party. But I would have religion and citizenship clasp hands. There is something wrong with the gospel that is not as unctuous at the polls as at the prayer-meeting.

IX. In all of our work there must be a *balance and blending of spiritual and social values.* Social progress depends upon religious motive power; and the religious motive relies for fulfillment upon social consciousness, ideals and conditions. The social progress has been slow and unsteady because the social goal has not been geared up hitherto with the power-generating capacity of religion. The message and program of the Church must be rooted in the consciousness of the masses. Prof. Albert E. Cook, of the Congregational College of Canada, rightly insists that the Church "must furnish the spirit and energy which shall make every work for the improvement of society possible and actual, and this must be primarily by propagating the best faith and illustrating its effect by the most loving and helpful life." The Pharisees of old professed great faith in God, but God had no faith in them, because their souls were mud toward humanity.

All fine-spun theories of social justice, and economic right-

eousness and political purity will fall to the ground without the goad, the spur, the push of a great spiritual passion. A church without enthusiasm is a church without God. The inworking of God gives a rush of spiritual sensibility, a glowing zeal, the power to boil. The frozen stream turns no mill; the motionless mill-wheel yields no flour. God in the Church is the "fountain of living waters." No green scum gathers on these waters. Life, and health, and fruitfulness are found where they go.

Purely social work does not go far enough. It will never change a beneficiary into a benefactor. At the most it can be nothing more than a John the Baptist pointing the way to the Lamb of God that taketh away the sin of the world. For while the souls of some are reached through their bodies, the bodies of all will be helped by supplying to their souls the elixir of life. You cannot transform a hog into a kitten by inviting it to lie on parlor rugs. The only way is to have it die as a hog and be born as a kitten. The rough edges may be rubbed off a piece of iron ore, but at heart it is still base ore, with all its impurities. The only way to effect a real transformation is to subject it to the intense heat of the blast-furnace, whence the purified metal is brought forth, prepared to be molded into any shape of beauty or usefulness.

It is right to interest the boys in manual training, but, going further, introduce them to the boy that worked in the carpenter's shop at Nazareth. Let us have shower baths for them; but also seek to save them "by the washing of regeneration, and renewing of the Holy Spirit." Let us create a new environment for them; remember that a new inner life is no less important. Let us give them clean garments; but also teach them to take up very earnestly for themselves the psalmist's prayer: "Create in me a clean heart, O God; and renew a right spirit within me."

X. To make the conquest of the city possible we must overcome our abominable *parochial selfishness*. We boast that we are a connectional Church, but the truth is, we are a very disconnected Church. How often we see Wesley's dictum, "The

world is my parish," reversed into "My parish is the world." How few of our churches are interested, to the point of sacrifice, in the whole city!

The Church or individual that is especially annoying in city redemption work is the grasping and insolent egotist who lords it in every direction, and who considers no message or work of importance save his own, and before whom all other messengers and workers must bend the suppliant knee. The only way to be saved from a passionate enthusiasm for self is to become enthusiastically passionate for others.

If selfishness is characteristic of some individuals, it is no less so of some churches, for there are certain pastors and congregations who act as if the Kingdom of God were no larger than their own meeting-house. They have not yet caught the vision of the larger opportunity. Some there are who are always afraid that the money which goes to benevolent causes will be too much. They are willing to give something—just enough to be spared criticism—"but if the people give largely it will cripple our own treasury!" Poor souls! They have not yet learned that the easiest and surest way to get money for their local church is to train the people to give generously to enterprises outside their own parish. Every pastor who has tried this plan will testify that it is true. I believe just as profoundly in orthodox giving as I do in orthodox faith. Heterodox giving does greater harm than heterodox thinking. Nothing will ever bring a skeptical and selfish world to believe in the glorious truths of the Incarnation and the Atonement, but an unselfish and giving church. "God so loved the world that He gave His only begotten Son." Christ so loved that He gave Himself willingly: "He was rich, yet for our sakes He became poor, that we through His poverty might be rich." "Thanks be unto God for His unspeakable gift!" The last sentence is the climax of a chapter in which the Apostle is begging for a collection to help the poor and needy.

XI. Hebrew prophecy tells us of a watchman who took up his position on the ridge between Judah and Edom, with the deep

darkness of night on every side of him—night on the earth and night in the sky—when out of the silence there broke upon his ears a solitary cry: "Watchman, how far is it in the night? Watchman, how far in the night? Is it nearly over? Are there any streaks of light yet?" And the first words of the watchman's reply were: "The morning cometh!"

The morning cometh! That is the answer of hope. What an answer it is for our age of heart-breaking unrest: the morning cometh, and the night of bewilderment, agnosticism and skepticism will soon be gone. The morning cometh, and the night of corruption, malfeasance and sinister politics will soon be gone. The morning cometh, and the night of the corroding care of the underfed will soon be gone. The morning cometh, and the night of drunkenness and alcoholic damnation will soon be gone. The morning cometh, and the night of prostitution and every form of commercialized vice will soon be gone. The morning cometh, and the night of economic injustice and social inequalities will soon be gone. The morning cometh, and the night of child-labor and of woman's subservience will soon be gone. The morning cometh, and the night of individuals' quarrels and of nations' wars will soon be gone. The morning cometh, and the night of the world's sin, the world's alienation from God, the world's wandering from holiness and purity and truth, will soon be gone!

O watchman, the night is very, very dark; our hearts are breaking; our brains are wearied, harassed and perplexed; our faces are drenched with a pitiless storm of tears—O watchman, what hour of night is it? The dawn, far and faint, with rosy rays, is creeping up in the east. A grayish-pink light is filtering through the vaporous atmosphere. The air is quietly full of the noise of wakening birds. Fresh-breathing dews and sweet odors rise. Clouds, fringed with amber and with gold, are rolling fast away. The sun will soon be up; it will drive its golden chariot up the eastern slopes of space till it reaches the noon. For the day that is dawning has a noon—and it is a day that has no night.

PRAYER

By Fred B. Fisher

O Son of God, come and walk these cities' streets again. Grant that all the fevered brows may find the coolness of the touch of Thy hand. We ask that now there may come to pass in our midst a new social order, so that now that order among men that Thou wouldst have may prevail; so that there may not be an order that is built upon avarice, that is built upon personal ambition, that is built upon selfishness, but an order that is built upon the pattern of the Son of God who gave Himself. We ask for victory. We ask for victory not for ourselves, we ask for victory not for our communion, we ask for victory in the heart of the world. It may be that we will meet personal defeat. It may be that many plans that our Methodism makes may not carry. It may be that we will need to readjust our whole outlook, but O Christ, Thou Son of God, Thou Master of men, give us courage to face the will of the Father, and to accomplish it. May we see the heavenly city come upon earth adorned as the bride of Christ. Say to our cities, "Be ye therefore transformed by the renewing power of My sufficient grace."

THE COUNTRY

The Church a Community Force

By C. N. McConnell

We will never know whether or not America has been won for Christ until the rural vote has been counted. We will never concede defeat or boast victory for those great principles of righteousness and truth for which we have always stood, until we have received the returns from the most isolated country community that this nation contains. In this great conflict with sin and evil in our country, the church at the cross-roads, the church of the farmer, must play its part.

When our Lord prayed those immortal words, "Our Father, who art in Heaven, Hallowed be Thy name, Thy kingdom come, Thy will be done on earth as it is in Heaven," He was not forgetful that a part of this earth was outside the limits of city corporations. Because Himself was a country preacher He was not forgetful that these men in the open country, these men in the quiet villages, these men in every hill town in America, have souls to save, have problems to wrestle with, have difficulties to face, have sin and evil to combat.

A man wrote to me the other day and asked me if I would kindly tell him how to solve the rural problem. He inclosed a two-cent stamp. I suppose he wanted a solution that he could apply between then and next Saturday night, and have it all done by Sunday morning in time for services. My friends, there will be a rural problem after you and I have forgotten about this great convention. There always has been one, there always will be one, and we are not going to solve it in this generation. When we get this one solved, there will be another one to solve.

Here we are, out in the country. Here we are in a community that has no organized recreation; evil has hold of it all, and

he is charging ten cents admission, and the good church people are coming together every Sunday evening and urging the preacher to preach a red-hot sermon against all questionable amusements—they take their amusement in urging the preacher on. That ought to be listed as one of the prohibited amusements. Shall we forever nag at the heels of farmer boys and girls and tell them not to do this, not to do that? A man said in my church the other night, "Now let's not make the church a playhouse." Well, we are not going to make the church a playhouse. But Christian men have no right to nag, no right to scold, no right to condemn any type of recreation or social life in an open country community, until you have tried to substitute something wholesome and uplifting for the thing you are condemning.

Night before last, we met in a little hall, over a grocery store. We cleaned it out, we varnished it, we called it, "The Last Resort." It is the last resort; we moved three times in two years to find a place where we could satisfy the social instincts and the social craving of the young people and of the old people.

While we had such an institution as that over a hardware store in another village, a couple of the good folks said, "What is that noise upstairs?" "Why, that is the preacher with his boys. He's got thirty of them up there—pretty large family for one preacher." "Well, what is going on, anyway?" "Why, they are just making a noise, that is all." And he said, "They tell me they have got a gymnasium up there." Now, by courtesy we called it that. The other man asked, "What is a gymnasium? What is a gymnasium, anyway?" And the first man answered, "Well, I don't know, but it must be something pretty bad."

And then the economic life. I am not going to say much about that; we hear enough about that these days in the agricultural schools. God didn't call me to teach farmers to farm. And I am not going to preach on Sundays about how to spray apple trees. I will go out and do it on Monday if it is necessary, because it is a Christian way to treat an apple orchard. I

am interested in hog cholera and all that sort of thing, but my task, my friends, is to save the soul of the community, my final ministry is to the spiritual interest of the community.

You will never make any church in God's universe a community force, a religious force, or any other kind of a force, until you have the men to make it such. In the country, with men who are always apologizing for being there, you can't do it; with men who have been broken and beaten to the ground by that damnable prejudice that sometimes is held over the head of country preachers, you can't do it. You can't tell us we are a failure because we are in the country after thirty-five years have gone; you can't send us to the country to punish us; you can't come out with your committees and pick us off and take us to the city churches when we make good; you can't do that sort of business and expect to save the country. The men who are going to solve this problem are men who can hold any pulpit in Methodism or any other ism in America. We must reach down into colleges, theological schools, amongst the laymen, amongst the young people everywhere in this great Church of ours, and hand-pick the finest group of men this country ever saw and send them out to the country to stay there, to stay there, to stay there, until they are dead.

A Rural Church Program

By Ora Miner

The way to begin in rural church work is by avoiding the continual use of the word "problem" in that connection. We have eyes enough and brains enough and hearts enough and men enough to see that it is a mighty *task*. I am not saying that there are no problems and that there are no things that we must study; but when before us lie open so many things that we can do by just putting our hands to them, isn't it time to talk about our *work?*

The other day in the Year Book of the United States Depart-

ment of Agriculture, 1914, I discovered an article on "The Organization of a Rural Community," giving the needs of such a community. I want to read them to you.

"Needs of Rural Communities."

"I. Business Needs:

"1. Better farm products.
"2. Better marketing facilities.
"3. Better means of securing farm supplies.
"4. Better credit facilities.
"5. Better means of communication—roads and telephones.

"II. Social Needs:

"1. Better educational facilities.
"2. Better sanitation.
"3. Better opportunities for recreation.
"4. Beautification of the countryside.
"5. Better home economics."

Then I add these. The Department of Agriculture doesn't put them in; the Church must.

III. Religious Needs:

1. Better church building equipment.
2. Better trained leadership.
3. Business procedure in the administration and finance of the church.
4. Continual, vivid presentation of the New Testament ideal of world conquest.
5. Better religious education.

Almost anything that is needed in the country can be worked out under some one of these heads.

A program is something that calls for action, something to do. A rural church program, whether the program of the local church, or of a group of churches, or of the rural churches in a Conference, or the program for the whole rural condition of

Methodism, necessarily means a rule of action. It must be a plan stating a clear rule of action whereby our forces and resources are to be used in bringing to pass the glory and rule of Almighty God upon the whole earth.

The Church needs more programs. I have traveled some distance, and have spent six years in country church work. I am not saying there are no more, but I have come in touch with only three men that had a clearly defined, written out program.

The first thing to consider in making a program is the place and the people. Our rural field covers many conditions and many peoples. There are miners; there are oil men; there are farmers; there are retired people and men of business who live in towns, villages and open country. Communities are made up of native born, foreign born, and mixed population.

The program which I am using is made to fit one of the poorest sections of Erie Conference. There is only one source of income for the work there, and that is the farm. It borders on the oil fields; it is not near to the coal fields. Men believed one time that there was oil under their farms and quit farming; but there was no oil. At this time they are under the very worst economic condition, for they thought they were rich and were not. They are attempting to get back to farming, and a program in a place like this must have outlook, aim, ambition, in order to carry over the most distressing rural surroundings.

The program for a rural church must be workable. We must here deal with leadership and finance. The amount of money that can be obtained to bring about certain desired things, like building rooms for recreation and educational work, is a most vital matter. It takes money to make the church go. Economic conditions must be considered. These questions seem always uppermost: can the people afford to pay for the doing of these things? If they can't do it in a single church or a single community, can they do it by bringing several communities together? Or must they go outside, say to the Board of Home Missions?

Dr. Ward Platt, now deceased, speaking in regard to a plan for putting a country church on its feet and carrying out a pro-

gram, said, "Brother Miner, I know that as a Board of Missions we should be supporting some of this work, where men are bearing this sort of burden." To be fair I had to come back squarely to this man of a great heart and say, "Never as long as I am a pastor shall there be put upon the Board of Home Missions or any outside agency one single part of the burden that we can carry ourselves." Therefore the necessity of the program meeting the financial conditions of the local community.

If the economic conditions are not adequate to put through a program that is meeting the conditions and needs of the community, it is not necessary to jump from Cooperstown to Philadelphia. By cooperation of communities great things can be done. We have proven it in our Erie Conference group plan. A program that would otherwise be unworkable, can be made workable by the cooperation of contiguous charges, pooling, if you please, their ideas and finances.

We worked under a common program for common needs, with four contiguous charges. I had dreamed that we might have the same things in my little churches that were held in the large churches; but when I came to work it out I found it would take ninety or one hundred dollars to do it—an utter impossibility in a church of ninety members, then carrying nearly all the load they could. So these four contiguous charges took up the program with us. One of the things we did was to hold an educational institute, lasting eight days, and using the study books of the Missionary Education Movement, also a local community study. Our books cost forty-eight dollars; our charts and exhibits of curios and costumes and four illustrated lectures, cost more than this, much more. But instead of its costing one church a hundred dollars, the same things used on all five charges cost us about twenty-five dollars per church. For instance, we hired the four lectures for the five weeks for the five institutes, eight days each, for a price that I would have had to pay for two exhibitions in my own local church.

Now the program. I haven't time for detail. I emphasize three things: social matters, education, and religious expression.

I. Social program:
   1. Population survey.
   2. Study of economics and survey.
   3. Study of child labor in agriculture.
   4. Labor—its local relations and relation to urban industrialism.
   5. Recreation.

II. Educational program:
   1. Public schools—high and vocational.
   2. Education of the rural moral conscience.
   3. Religious education.
      a. For the ministry.
      b. For Bible teachers.
      c. In Sunday school.
      d. Missionary education.

III. Religious expression:
   1. Music—vocal and instrumental.
   2. Use of the Forward Movement plan of evangelism.
   3. Use of the disciplinary financial plan.
   4. Strengthening the appeal and helpfulness of public worship.
   5. A constructive use of prayer.

Special emphasis should be placed on religious education. We must demand that the men who are preaching in the rural church shall be men who are trained and consecrated to the service of God *there*. Yesterday from this platform I heard men plead for an educated ministry; but if we wait for a schooled ministry, the country will be lost to the Church. We must take the rural ministry of to-day and fill it so full of such an enthusiasm and earnestness and desire to do these things for God, that they will stir their own gray matter, get on the job with all their heart, and through reading and observation become intelligent and efficient. Every program must have a man, and that man must have vision; but the really vital thing is not vision, but passion.

The rural church demands the representation of the mighty ideals of world conquest. When a minister of to-day cannot face the needs of the rural field, and see the marvelous things it is doing and can do for the Church of Jesus Christ in the world—in the production of men, in the production of material means, in the moral forces that flow for the temperance cause, in the mighty weight against immorality—then of all causes, the forwarding of a rural church program is the most hopeless. I believe, however, that soon, with open eyes, we shall be ready to put into this our best soul, our best love, our best patience, until the last muscle fiber is drawn to a gossamer thread, until the last red corpuscle is burned up in its own fervent heat, until the last gray nerve cell has burst with the overwhelming pressure of the same passion that burst the heart of the Son of God on the cross of Calvary.

STATE AND NATION

Christ in the Legislature

By Governor Brumbaugh

I take it for granted that the purpose of your meeting is to promote the cause of your Church in this commonwealth—a laudable purpose indeed, and one which I heartily subscribe to; because you can't be a good citizen of this great commonwealth unless you are a devoted Church member.

We are trying in this great State of ours to focus our attention more and more upon the really valuable things. We have been congratulating ourselves for a generation or more that we had more gas in Pennsylvania than any other State. We have congratulated ourselves that we have more coal, that we manufacture more iron and steel and cement than any other State.

But the real wealth of Pennsylvania lies in the character of the people of Pennsylvania: and whatever enriches the character of our people is to be commended; whatever blights or limits the development of the character of our people, is a curse.

To conserve this human asset our Department of Health, our Department of Water, our Department of Labor and Industry, our Department of Education, and kindred departments, have been organized. Their fundamental business it is to see that life in this commonwealth shall be conserved and its highest interests promoted.

In the last session of the Legislature a workmen's compensation law was passed, which puts the cost of accidents in industry into the cost of production as a part of the essential price of a commodity to the consumer. When you remember that a thousand people are injured in Pennsylvania every day, you will begin to understand the meaning and the importance of that conservative or conservating act of Assembly.

Some of us, after a generation of school teaching, felt that

the commonwealth by taking its children under sixteen and coining their young years of toil into money, was robbing itself at the source of its power. So the Child Labor Law was passed. This not only defines the number of hours a child may work, but put a new thought into educational legislation in this country by requiring that every child over fourteen and under sixteen should spend eight hours of every week in school at the expense of the employer.

I wish to see the people of Pennsylvania living in decent, sanitary houses in Pennsylvania. If we expect the childhood of this commonwealth to grow into good citizens, worshiping God and loving the commonwealth, they have a right to be born in a house that is, at least, sanitarily decent. So I ask you, as a part of your religion, to help this coming session of the Assembly to pass a housing code. The Department of Health is expending between five and six million dollars a year to correct the physical ills of the people of Pennsylvania, and these are largely due to living conditions that breed instead of destroy disease.

By like token I am interested in another problem—I have always been interested in it. If it is right that a man in toil should be compensated for the injuries received in industry, if it is right that a commonwealth should conserve the lives of its children, if it is a legitimate thing for the Legislature to define a minimum type of home in which children and mothers live, I take it that this Christian commonwealth should give the people the right to decide for themselves whether they want intoxicating liquors sold in their counties.

I stood for that two years ago, not only in the campaign when I sought the votes, but when I was in office; and I want you red-blooded men who carry the banners of a great Christian denomination to stand with me. Next time you come, Bishop, we will invite you to a Pennsylvania—(someone volunteered "dry!") —to a Pennsylvania—(several shouted "dry!")—well, I am willing to vote that ticket; but I was about to say, to a Pennsylvania that shall be clean in every part, exemplifying in all things to all the States the highest and holiest.

Now, let's get into the game and put the impress of our lives and purposes into the Legislature and into the administrative policy of this commonwealth until it can be said of Pennsylvania that she is the cleanest, sweetest, holiest commonwealth in all this great Union of ours. I want to live long enough to see the day that when children learn from mothers' lips their first words, they will be taught to say, "Thank God I was born in Pennsylvania."

Leaders for America

By D. D. Forsyth

One of the glories of our Church is our connectionalism. Now the tragedy about it is that too many times we never connect. We permit ourselves to be divided into small groups which we call churches, and become absorbed in our own local interests, the support of our church, its growth in membership, and get entirely out of sympathy with the rest of Methodism, and forget that other churches have problems.

In any city where there are twenty, thirty or forty Methodist churches, many of those churches are unrelated and independent units, having almost no touch with each other, working out their own programs without reference to the larger needs of the life of the city.

Another of the glories of our denomination is our connectional boards. They have not often enough connected, however, and there has not been enough emphasis placed upon the close relationship of those boards. We ought not to have eight or ten unrelated and independent benevolence boards. I am not saying that I believe these ought all to be merged into one board, but that there should be one great world-program, clearly defined, and that each one of these boards ought to be charged with some share in the responsibility of building it and bringing it finally to its completion.

Related to the Board of Home Missions and Church Extension, I cannot lose my interest in southern Asia, or eastern Asia, or

forget the face of Bashford or Welch or Lewis; but, on the other hand, my interest in the foreign program is the more intense.

I believe in the Board of Home Missions and Church Extension, because I believe in the Board of Sunday Schools and everything that has to do with the development of growing life; and I believe in this great board of ours, because I believe in the Board of Temperance and the stainless flag; and I believe in this great board of ours, because I believe in the American Bible Society and the distribution of the Word of God to the ends of the earth; I believe in this great board of ours, because I believe in the Board of Foreign Missions and its far-flung triumphs. The rallying ground for the great Sunday school movement of our times is the church, and, in many instances, the church which the Board of Home Missions and Church Extension helped to create. The storm center of the fight upon the American saloon is the church, often the church which the Board helped to build. The church is the center in which we gather our forces, and select our leadership, and assemble our resources for world evangelism. So I believe in this great board of ours because of the relation it sustains to every arm of the Church.

A quarter of a million immigrants a year are finding their way back to their own native land to tell of what they have seen and heard here, what they have come to know or not come to know about Jesus Christ; and if their attitude toward our gospel is an antagonistic and an unsympathetic attitude, they will undermine everything our official missionaries can do in far-off lands. The home mission program is significant and far-reaching in foreign mission results. The King of Italy said a little time ago that there were whole areas in Italy that had become entirely Americanized by these returning Italians; and I am asking myself the question, "Have those areas in Italy become Christianized because of these returning groups of Italians?"

Cecil Rhodes, some years ago, came to believe that the new leadership of the English-speaking world ought to be brought into the atmosphere of old Oxford. Cecil Rhodes could have gone to the great schools of the English-speaking world and have estab-

lished professorships and filled those chairs with Englishmen trained at Oxford. He did not do that thing.

I believe in our program of establishing colleges in foreign lands, for the purpose of training a leadership for the foreign-speaking work; but it is not complete until we also evangelize the large groups of foreign students who come to our Oxfords, the great student centers of America.

At the University of Illinois two years ago there were one hundred and thirty-five foreign-speaking students, and seventy-five out of that group of students were Chinese. They were selected by the government authorities and supported by the indemnity money.

Our pastor at the State University of Illinois won some twelve or fifteen of these Chinese students for Christ. The following year one of those students went back to China and was at once elected Vice-President of the Peking-Hankow Railroad. He walked immediately into commercial leadership in his own country.

Perhaps you do not know that the ambassador from Japan at the Court of St. James was trained at De Pauw University, and the Japanese ambassador at Washington was trained at De Pauw University.

Bishop William F. Oldham, at the last General Conference, said this: "Am I talking about a great foreign mission program? Of course I am. But there can be no great foreign mission program without a great home mission program. The gospel of Jesus Christ will not be more efficient in Hong Kong, China, than it is in San Francisco and New York."

And Robert E. Speer said a little time ago, "As America goes the whole world goes." The solution of the problem of immigration, the problem of the rural church, and the problem of the great city depends upon two things: these things are leadership and discipleship.

John R. Mott said some time ago, "To secure the right kind of trained leadership is the outstanding opportunity and need of our times," and he never said a truer thing than that.

The Board of Home Missions and Church Extension has always been related to the question of a trained Christian leadership. It has been criticized sometimes for the way it appropriates funds—that it has appropriated such a large volume of money to little cross-roads churches from Maine to California. If it needs to be justified, here is its plea: that the larger per cent of the Church's best leadership in this nation has come out of these little cross-roads churches and school houses. No two men have impressed the nation more vitally nor have made a larger contribution to the life of the Church than Henry White Warren and William Fairfield Warren, and they came from a little cross-roads community up in New England.

I read the other day of the life of Ammi Bradford Hyde. He is an old man now—he was born before Bishop Warren. He went from a little New England community to college and finally to his life work. Dr. Hyde was Conference examiner of Henry White Warren. He has given most of his life as a teacher in our colleges. He has taught at Cazenovia, at Allegheny, and at Denver University. He is retired now at the University of Denver. Among the men who came out from his class room were Bishop Newman, Bishop Harris, Bishop Oldham, Bishop Mitchell, and Phil Armour, and a woman like Ida Tarbell. For more than a generation just a procession of that sort of people have passed through his class room into the life of the nation and the life of the Church; and Ammi Bradford Hyde came out of a little cross-roads community.

The Board of Home Missions and Church Extension has further related itself to this whole matter of leadership by the type of leaders it has maintained yonder at the great outposts of the nation in all these years. I was recently in the Southwest and met Thomas Harwood, who was appointed to New Mexico as a missionary by Bishop Ames in 1869. There was not a foot of railroad in New Mexico at that time. In all these years he has identified his life and the life of his family with the enterprises and the problems of that State. I do not think we have any adequate appreciation of the contribution our missionaries

have made toward the building of a State and the development of its institutions.

There is Thomas Iliff, who, before many of you were born, was a missionary in Utah, our most difficult field in many respects. He stood there for years like a Gibraltar, against everything that was vicious and low, against every attack upon the Christian home and upon the Christian State.

What shall I say of Van Orsdel, who heard the burning message of Iliff and felt the call of God to the frontier? He had not money enough to pay his way to Montana and so he made most of the journey on foot. Brother Van Orsdel has remained there all these years, and has organized many of the frontiers of Montana. In all these years he has been one of the best loved and perhaps the most highly respected citizen in the commonwealth.

The keenest thing the Woman's Home Missionary Society ever did, the most statesmanlike program they have formulated and carried out, has been to take a large share of their income every year and invest it in different sections of this country in the training of leadership. The board which I represent couldn't turn a wheel in the South if it were not for the leaders trained by the Woman's Home Misionary Society and by the Freedmen's Aid Society.

The Board of Home Missions and Church Extension was not charged with the responsibility of training a leadership for foreign-speaking people until the last General Conference, and so we find ourselves without an adequate leadership.

At Berea, Ohio, great interest has been taken for many years in a foreign-speaking leadership, and lately a good beginning has been made in training a Slavic ministry. The Church and the board cannot do a wiser thing than to give encouragement to this movement.

John W. Butler says there are a million Spanish-speaking people in the Southwest; and the only ministers we have in New Mexico and Arizona for Spanish-speaking people are the men who were trained by Thomas Harwood in the meanest kind of quarters. There is no place in America where the Church could

invest money to better advantage than in the training of a leadership for those people.

The one other thing upon which the triumph of the Church in America depends is the character of our discipleship. What is our attitude toward stewardship and what is our attitude toward Christian service and sacrifice? The Board of Home Missions and Church Extension cannot do the thing it has been charged with doing, on its present income.

In Toledo, Ohio, there are forty thousand Polish people. Toledo has come to be a city of about two hundred thousand population. Up to this time, the Protestant Church has done nothing for the Polish people there. Our board has never been able to make an appropriation for the city of Toledo. There is a large group of Finnish people in New York and Brooklyn. Methodism has never had a pastor among them, and Protestantism has done little for them. A man who was in one of our Northwest Conferences, a Finn, learned of the large group of his own people for whom little or nothing was being done. That man gave up his Conference connections in the Northwest, took a supernumerary relation, came to New York, and hired out as a dock hand. As a day laborer, he maintained his family, and gave his evenings and Saturday afternoons and Sundays to gathering together those Finnish people and preaching to them the unsearchable riches of the gospel of Christ. By this means he built up two congregations without one dollar from our board. It is humiliating to be face to face with these opportunities, and then to realize that in 1915 seventy-one Conferences gave less to the board than they gave in 1914, and that a large group of Conferences have been slumping gradually since 1912, and that in the last quadrennium the increase of this board over the previous quadrennium was less than two per cent. I know a splendid church which is giving magnificently to the Board of Home Missions and Church Extension, the Board of Foreign Missions, and the Board of Sunday Schools; but these people haven't any interest in the folk who live across the street, who are without Christ. And I know a man in that same church who is giving five hundred dollars a

year to the support of a missionary in China; but when an effort was made to bring a few Chinese laundry men into his church, he balked and would not permit it.

Over against practically every church in Methodism is a new frontier; and that new frontier cannot be won for Christ from the outside—it must be reached by that church from the inside. We will never be able to do this thing until our hearts are warm with passion and love and pure devotion for our Lord.

A young fellow came from England just at the breaking out of the war, and united with a New York church. Last spring that fine young fellow walked one day into the pastor's study and said, "I have given up all my business ties here and closed out my affairs, and am going back to my country. I want to take my church letter with me." The pastor protested and said, "You ought not to go under these circumstances. You ought to remain here." The young man replied, "Yes, Doctor, I must go." He then laid before the minister a cablegram from his mother, and this was the cablegram: "Son, your two brothers were killed last year in Flanders. I think you must come home and volunteer." My dear friends, there isn't any spirit this side of that that is ever going to take America for Christ.

PRAYER

By J. W. R. Sumwalt

We pray for these who have spoken to us out of their hearts to-day. We pray for Dr. Forsyth—God bless him, in this wondrous task that Thou hast committed to his hands through Thy Church, setting him over against the need of this great nation of ours, with all its hopes and desires and fears and trials. He shall have the undergirding of our prayers and our faith and our fellowship as a conscious presence in his life every day. We pray that Thou wilt be very near to those who are called to join with him in the leadership of this work, the heads of the departments that have been selected, these men in whom we trust, and

whom we confidently believe Thou hast called to this work. O God, be with them, we pray Thee, and every day may they be in tune with Thee and with the thought of God concerning the task in this great republic, and be conscious that they are leading on to a certain victory.

We pray for these who have spoken to us to-day of the rural church. God grant that this breed of men whom we have seen with our eyes and heard with our ears this day be graciously enlarged in the Church, these men who in love and in service and in enjoyment of their privilege are giving themselves to the solving of the problems that come into country life and into the life of the nation.

And as we come to the great cities, the tasks that have lain heavy upon the heart of many of us for many years, we pray that Thou wilt come again and commission us to see not only the problem of the city as it has been shown us this day, but to see, coming down to the city day by day, the Christ who wept over Jerusalem.

And to-day and every day, have us in Thy keeping, that we may love our call and love our tasks as did the Christ who hath loved us and hath given Himself for us.

ABROAD

Around the World with a Missionary Camera

By S. Earl Taylor

(*Part of a lecture accompanied with stereopticon views.*)

There are two kinds of cameras that are carried by travelers around the world. One is an ordinary tourist camera, and the other is a missionary camera. We will travel for a little time with an ordinary tourist's camera, leaving our missionary camera in its case. And by the magic of photography we are transported at once to the heart of India. We commonly think of India as a land of mud huts and of poverty and of uninteresting, dead-level detail. Now, it is all that. But India is a fascinatingly interesting country. I talked with a photographer who has taken more pictures than any other man living, I suppose; and I said to him, "What do you think is the most interesting country in the world?" "Well," he said, "from the standpoint of the work of man's hand, I should say Egypt; but from every other conceivable standpoint, India."

The one absolutely indescribable building on earth is the Taj Mahal—the building that makes you instinctively take off your hat. And from scenes like these we got our early conceptions of the wealth of India. I was there when the Ahmeer of Afghanistan was being entertained by the Viceroy of India at Delhi. And I saw elephants of this kind. One had a chain that went around his neck with links of solid silver so heavy a man could hardly lift them. I saw the bedstead of the Ahmeer of Afghanistan, the tent posts of a tent larger than this entire auditorium, and the chairs of state, and all were of solid silver.

And then mountains! There are more than two thousand mountain peaks above 20,000 feet elevation among the Himalayas. I stood on an eminence a thousand feet above sea level, and just looked up 28,000 feet. Marvelous scenery!

Allow us quickly to go to Japan with this tourist camera of ours, and drop down in the streets of that quaint and dainty land.

Watch the seasons if you go around the world—time yourself to arrive in Japan at the time the cherry blossoms. They grow the cherry for the flower and not for the fruit—they are like roses.

Your first impression with a missionary camera will be of a heart-hungry people. Here are people who will bathe in the waters of the Ganges because they have been told that holy and sacred water will come down in the Ganges and will bubble up in this slimy pool, and they are now waiting for the priest to tell them when the holy water of the Ganges has arrived.

Did you ever see a man worshiping an idol? It will send a shiver down your spine—the prostitution of that most sacred flame in the human heart.

What of their leaders? Let me show you some of them, so-called holy men, wandering up and down India, traveling twelve hundred miles under the burning sun; some of them devout and earnest seekers after the Truth. I saw many that I was absolutely convinced were impostors just out for the coin that was in it.

See these, covered with ashes of cow-dung, seated under their sacred umbrellas, going through all sorts of postures and forms in the hope that thereby they may gain merit.

And the pity of it is that the boys, not knowing anything else, are being taught in the way of their fathers.

I had heard of these men who sit or recline on beds of spikes through the years. Dr. Leonard was there just about the time that I was; he was two weeks at Allahabad before I was there; and he saw this old man seated on a bed of spikes. Dr. Leonard said to him through the interpreter, "How long have you been on this bed of spikes?" And the old man said sadly, "Oh, sir, I have been here twenty-seven years." Dr. Leonard asked, "Why have you been enduring self-torture so long?" And the old man said, "Oh, sir, that I may have purity of heart." Dr. Leonard said,

"Have you found it by this process?" Sadly shaking his head, he replied, "Sir, I have found it—not." Two weeks after that time the bed of spikes was empty and I brought it home for a museum.

That is the thing, my friends, that takes the missionary away from his home and the land of his birth and his love, to preach the unsearchable riches of Jesus Christ to a dying world.

This is a priest of the temple—study his face. And back of him a little immature girl, dedicated by her parents to a life of shame in the name of religion, as a very religious act—one of hundreds in this temple. I could point out to you booth after booth, row after row of places in the temple, inclosures set aside for absolutely vile purposes. This girl is one of thousands in India given by their parents to the god or goddess who may be worshiped in the particular temple inclosure. When religion sinks so low that everything unnamable and unspeakable and vile is there enthroned in the place of our pulpit, in the place of our Bible, in the place of our ministry, and in the place of our Christ, religion has sunk to the lowest depths.

After we went through with it, Dr. Leonard said, "Oh, I feel as if I must be washed again without and within." And I have prayed in the watches of the night that God would blot out from my remembrance the things I saw daily.

In the midst of a people steeped in this thing for centuries, how can a missionary take hold and begin his work? To-night I am going to do an utterly fantastic thing. Don Quixote never did a crazier thing in charging a windmill than I am going to do just now. Against that whole system, hoary with age, incorporated into the life of 300,000,000 of people, with modifications, I have set this one lone man on his bicycle. I put him against the whole proposition. Now isn't that utterly absurd? But I will show you how literally, in our day, he is overthrowing the whole business.

India is a land of villages. Bishop Warne said, "If Christ had started on the day of His baptism to preach in the villages of India, and had continued since then up to the present, visiting

one village each day, He would still have 30,000 villages to visit." Now that one missionary tackles that stupendous job. How in the world does he do it? I said that to him; I said, "Why, it seems hopeless. Show me how you begin?" He took me out to one of these villages. The head man of the village came out to see us. The head man of the village is the man who for centuries has been looked up to as the governmental head of the village. He is the man the British government deals with, the man of high influence in a sort of patriarchal form of government. He came out looking rather fierce; he had a club in his hand, and he wanted to know what we were doing, coming to his village. I noticed some children coming out, and presently the father's face broke into a smile when he saw our interest in the child. And he invited us to come in. Now, so far as we knew this was a village where the gospel of Christ had never been preached. Think of it! Nineteen centuries after Jesus Christ went into glory, His name never even heard in thousands of villages in India. And this was one of them. We went in, and the people began to come from the doorways and follow us—it was an unheard of thing for foreigners to come to this village. The young missionary, a graduate of Ohio Wesleyan University, stood up in that mud village and began to tell that marvelous story that you never hear right until you hear it under these conditions. I knew then why Paul had said he desired to lay foundations where no man had laid them.

As I came from the village, I said to myself, "Well, what a superficial business that is, anyhow. What can those benighted minds understand from one single telling? The missionary may not be able to come back here for months." Then a little boy came from the field with a load of corn on his head and began to talk earnestly and rapidly to the missionary. I said, "What is he saying?" The answer was, "He wants to know if we can tell him how he can go up to Meerut (one of our Methodist stations) where they teach boys the English language." Now English is the governmental language in India, and any boy who can learn English has a chance to get into governmental

service; they all want to learn it. I said, "Is this boy poor?" And they said, "He is from the highest caste in the village. Ninety-nine out of one hundred of our boys are Christians, and if we could get him up there we'd win him." They were going away, however, as if they weren't going to do a thing about it. Boys of this type can be picked up by the hundreds over there and supported in schools and clothed for a year for thirty dollars.

Do you understand why it is that I go around to these conventions? I am finding men everywhere that are making that sort of investment in life.

"Well, now they have shown me, I see how they do it in the country; but show me how they do it in the city, great idols on the temple hill, temple bells everywhere, processions everywhere; how on earth do you take hold in the city, crowded like the East Side in New York?" They took a baby organ that they put in a cart, and a chair and a Scripture roll. They were so poor over there, because of the "poverty" of our American Methodism here, that they had to use an English Scripture roll—imagine talking to Burmese children from a Scripture roll written in English! That is what they had to do.

When I went down the street, I said, "Well, after all, isn't that a kind of superficial business? How do you follow it up?" "Why," they said, "perfectly simple. We come here next Tuesday. We will have the same group of children and others, and these children will learn golden texts and songs. They will go back singing, and presently the mothers will invite us to the homes. There we will read the Bible to them, Scripture will be repeated in the homes, and songs sung. We select some, take them up to our day schools, and put them in our high schools, and from these we will get Bible women and native preachers." I can see that the bicycle man is, then, accomplishing something.

Campbell White, in the laymen's conventions, used to flash this sentence out: "One half of the world is absolutely illiterate—unable to read or write a word of any language." Then he would say, "Men, there is your educational problem." How

is the missionary handling it? This is a brief story. In India he began in a small house, at one end of which was a printing press, and in the other end a room that would hold about twenty boys. The school grew in grade until they went to the home of a native gentleman, then to a church, then they had to build a college. Chancellor Day, of Syracuse University, knows a bit about university building. He knows a school when he sees it. I said to Chancellor Day when he came back from his long journey, "Chancellor, what impressed you most?"

"Oh," he said, "the size and character and dignity of your missionary schools. I had no dream of it."

"Well," I said, "tell me about it."

"Well," he said, "in Singapore, for instance, they played a mean trick upon me. I was out for my health, and I wasn't doing any public speaking. The missionaries came up in a quiet way and they said, 'Chancellor, would you like to meet a few of our students?' I thought there might be a dozen or so. I said, 'Yes, I'd like to meet them.' What do you think they did? They took me over to the town hall that seated 1,100 people, and they filled the town hall to the doors with students of this institution—that school that Bishop Oldham built by wise statesmanship. The school was built for eight hundred pupils, now has sixteen hundred in attendance, and it runs a morning shift and an evening shift."

Let me show you what the missionaries are doing in regenerating the physical life of the Orient. These are the Olympic athletes in Shanghai. A few years ago these men of the student classes looked upon physical labor as the work of coolies, and actually they thought athletics was physical labor. They wondered why we didn't hire somebody to bat the balls around for us on the tennis courts instead of doing it ourselves.

I used to be an athletic instructor myself, and have examined hundreds of boys. The worst thing for a young fellow is to sit in a den, living a sedentary life instead of living under God's sunlight: morally it is disastrous. The missionaries are showing them the care of the body, teaching them that it is the temple

of the Holy Ghost, and are literally transforming the physical and thereby the moral life of the Far East.

Here is one of the dormitories. Over here there used to be a lot of native houses—unsanitary, filthy. We forced the students—from the finest homes in China—to live out in these dormitories, and the papers of Peking attacked us viciously for the unsanitary conditions under which these boys lived. Some layman had the foresight to put up that dormitory. Then that was overcrowded, and another layman put up another. In the foreground is the Administration Building, and we overcrowded that. And the laymen put up another dormitory over here.

Peking University. A campus so fine in its location, so superb in its appointments, that it would be a credit to any of our most up-to-date and best endowed American universities. Graduates, because of their training, and because they know English, can earn from $125 to $150 a month; some of whom, in the time of the great revival, solemnly dedicated themselves to the life and service of God in China and adjacent lands; and under Methodist ministry they will never get more than $25 a month. That is the beginning of a student volunteer movement that may be quite as potent for the human race as the Student Volunteer Movement in America may be as the years go by.

The man on the bicycle built these schools.

This is another sentence Campbell White used to flash on our mind: "One Half of the Human Race Without a Knowledge of Medicine, Surgery, Sanitation; What is the Missionary Doing to Meet that Need?"

Stand outside of a hospital. I used to think if we had a dozen people going into a hospital, it would probably be a big business. This is a hospital where 35,000 people were treated last year—a mission hospital. I was in a country where a doctor told me that more than eighty per cent of the children suffer from loathsome skin diseases because of the sins of their parents.

Ten thousand blind people received their sight last year at the hands of the medical missionaries of the world. The city of Brooklyn could provide one physician for every medical mis-

sionary on the foreign field and still have 969 left to minister to its own needs. Greater New York has seven times as many physicians as the entire foreign field.

This is the press that started in that small building, at one end of which there was a schoolroom. It is so finely located that when the Prince of Wales went over there they built a reviewing stand right opposite it. This is our Methodist publishing plant over there. The British government has been trying for the last eight years to commandeer it some way to take it away from us for government purposes.

The most stupendous work done by the missionary in some respects is to master the languages of the world, to translate the Bible into the languages of the world, to flood the world with a new type of literature. When I was in India, in South India, they told me that there wasn't a clean piece of literature in the language of a certain great group of people, excepting as the missionaries had put it into their hands.

But I come to the end of it all, the main thing we are there for. We are not there to build hospitals primarily, or to build educational institutions; we are there to bring people to the feet of Jesus Christ.

Our mission in India was founded in 1857. The first thirty years of its work succeeded in forming a community of fewer than ten thousand Christians. Now we are baptizing four times this number every year, and have a Christian community of 350,000. This phenomenal increase is due to the so-called "mass-movement."

So great is this movement that the missionaries have had to assemble in their summer conferences to decide what ought to be done. The crisis was on, too great for them. They have been humbled. They had been circulating, while I was over there, a prayer card.

O Lord, send a revival, and begin in me,
for Jesus' sake. Amen.

And Bishop Warren said, "That was after I had been through

the great revivals in the middle West in this country—I had never seen anything like it; the power of the Holy Ghost came down."

A teacher told me that one day at the noon hour she heard a roar in the schoolroom, and thought a riot of some sort was on, and went over and found the whole school on its knees in audible prayer—everybody praying.

Here they are at one of the summer conferences—every one of them a village leader, a man who can take hold of groups. It was a Bible school; they prayed and then said, after appointing a committee of their number to decide what ought to be done, "We will go back to our villages and start a great evangelistic campaign." All were committed to the program. But then they said, "There is a trouble about it. If we go back and win some of our people, there will be persecution": and there is horrible persecution. I have had wells pointed out, where, the morning after Christians were baptized, their bodies were found—thrown in by their relatives. They said, "There will be bitter persecution; our villages will be divided. What shall we do?" And what do you suppose they decided? It was this: to go back to their villages and win every man, woman and child in the village, and then there would be no persecution. They took a vote on it, to decide how many were willing to tackle that proposition. Every man said he would go back and win all his village. And now that work is going on all over India.

The native preacher gets his congregation out on the street corners, under the walls of these mud villages. And presently the missionary is invited to come. Formerly it took years of seed-sowing to gather the harvest; now the missionary is invited to go to villages where he has never been, but where these village leaders have been. He finds companies of people already inquirers, who need to be further instructed. And the missionary now is pouring out his life in instructing these folks.

And then the day of baptism. Oh, what a day it is when hundreds of people are assembled for baptism. I was in a baptismal ceremony in India where it took thirty ministers more than an

hour to conduct the baptismal ceremony—hundreds of people being baptized.

One of the most remarkable things about the mass movement in India is that we refuse baptism to more people than we baptize! Those who cannot be baptized we put on the waiting list. In several districts there are between eight thousand and ten thousand on the waiting list. It is dangerous to put these people off. Your missionaries are compelled to do so because of lack of funds for Indian evangelists, pastors, teachers and missionaries.

And out of all this marvelous evangelization there is rising on the mission field, a Church. We are not out there to establish a mission; we are there to establish the living Church of Jesus Christ. I went to an area where twenty years ago there was not a missionary and not a convert, where two sweepers of the lowest caste from Bombay, having been converted at a Methodist meeting, went up and told their relatives about what God had done for them. And when I was there, there were twenty thousand Christians in this one district, and this splendid church had been built entirely by the gifts of the people, out of a poverty you know nothing about, and a native pastor, a self-supporting work.

Robert Morrison said, after he had worked twenty-seven years out there, "I am leaving behind the Bible and seven Christians. And I have faith to believe at the end of one hundred years there may be one hundred Christians." And they say it must have taken a faith like that which raises the dead to life to believe that, when Robert Morrison died. I was in China at the Centenary Conference a hundred years after Morrison began his work, and here were the missionaries assembled, three thousand of them, to plan for the two hundred years; they brought in their lists and reported the bicycle man has rounded up more than 200,000 Christians in China at the end of the hundred years.

The Christ of the Mediterranean

By B. M. Tipple

As I was about to leave for the United States on this trip, the widow of a godly Russian general who had been exiled for preaching evangelical Christianity, came to me and said, "Brother Tipple, I have been reading in Isaiah; and the Word of God in Isaiah for you and for me is this: 'I saw the Lord sitting upon a throne, high, and lifted up.'" Now think of it! Think of it! Hundreds of her friends had been slain in battle; Poland was burning; Europe was bleeding to death. Yet the word that this godly Russian widow told me was this: "I saw the Lord sitting upon a throne, high, and lifted up." And the old idea of God still reigning on His throne in the present setting rather startled me. For twenty-five years we have been humanizing God and deifying man. We have said that God is a good deal more human than the Fathers thought Him to be, and man is a good deal more divine than we have been led to expect. So very properly we have preached a God who is one of us, who walks the streets with us, who works in the shops with us; and we have preached the man of infinite reaches of vision, with untold powers for development—a very divine man. I wonder if we have not overdone it?

Over in Europe these past terrible months, the divinity of man has been in a head-on collision. Where are all his boasted achievements? To what has his long-heralded twentieth century civilization come? To a scrap heap, and there they lie, broken and twisted and burned and wrecked; and God is sitting on His throne, high, and lifted up. There is still considerable difference in altitude between man away down here, and God away up yonder. They are finding it out over in Europe; and many a poor fellow, from the ashes of his pride and his hope, is lifting to God the only prayer that is worth while just now, "God be merciful to me, a sinner."

And because man is repentant and because God is love, man

is going to have another chance with God, and God is going to have another chance with Europe. That is why it will be worth some of your praying and some of your sacrificing for Europe in the coming decade. We have said, God is very close to us, He is one of us, He is so near to us that He belongs to us. Almost every nation in Europe thinks that *it owns* God, He is *its* God, fighting *with* it, fighting *for* it, fighting *against* its opponents.

How are you going to exalt nationalism, and at the same time have a Christianity that is anything more than selfish provincialism? How are you going to give the right of way to nationalism, and at the same time have a God who is bigger than Russia's God, or Germany's God, or Italy's God? There is one way to do it: "I saw the Lord sitting upon a throne, high, and lifted up." In your conception of Christianity you must lift God up so high that in His view He can see beyond your fence-line. Lift God up so high that from where He sits all frontiers will move back to that one great frontier at the edge of the world, at the rim of the north and the south and the west and the east, that includes all continents and all seas and all tongues and all races, that bounds the parliament of nations, the brotherhood of man.

Where is the true man's Fatherland?
Where'er no human slave doth pine,
Where'er one man may help another;
Thank God for such a birth-right, brother,
That spot of earth is thine and mine.
There is the true man's birthplace grand,
His is a world-wide Fatherland!

Over in Russia, the bureaucracy is tottering and the Duma is speaking. Why, it looks as if at the end of the ages that great, strong, rugged, mystical Russian peasant, naturally religious, will have a hearing.

German Socialism has given its unstinted support to the war party, but when once this war is finished German Socialism will demand a staggering price for that support.

In France and England and Italy, the men are pouring out their blood for their own homelands. They who survive these terrible months will return to their homelands to say to what purpose those homelands have been preserved, and they will brook no trifling.

Whichever side wins in this war, democracy wins. But democracy has its perils, and one of the great perils of democracy is democracy, the peril that it will become commonplace and individualistic, that in the development of its powers it will create those very agencies which will insure its disintegration and its fall.

How are you going to hold it to high levels? How are you going to bind it everlastingly together? Why, the only way to save democracy is to turn it into a monarchy. Give the people a King, a King so great, so good, so wise, so just, that free men and free women will instinctively yield their allegiance to Him, bound to Him and bound together by the chains of love.

Over in political Europe they are gradually retiring the kings; they are looking for corners in the historical museums for their thrones. But in the great moral Europe that is now being born they are just setting up a throne, the throne of Immanuel, and they are going to crown our living Christ King of all kings and Lord of all lords. "I saw the Lord sitting upon a throne, high, and lifted up."

Luther and Wesley and Huss and Calvin and St. Francis and the Huguenots—these are names to conjure with; and European Christianity has been conjuring with them for more centuries than one, and living on their reputations. We have great cathedrals in Europe; we have erudite professors and fascinating studies, but the vitality of the state church has been vitiated and all but destroyed by partnership with the state and subserviency to the ruling political groups.

Over in Russia, that splendid Greek church has been utilized and is utilized to control the peasantry and bolster up a decadent absolutism. German Lutherism has been nationalized and officialized until its nerve center has been cut. French Protest-

antism has had a name and a certain historical and social position for many a decade—that is about all that it has had. No great voice has responded from its rank; no commanding program has issued from its council chambers.

Do you know in Italy they pay scarcely more attention to the voice of the pope than they do to sounding brass and tinkling cymbals? When this war was imminent, when we knew that the dogs of Mars were about to be unleashed, why was it that not one papal nuncio came from the Vatican to any of the capitals of Europe? Because the pope and the people knew that he could not speak with authority. There is awaiting us in Europe following this war a spiritual harvest that will parallel, if not surpass, the harvest reaped by the Wesleys in England in the eighteenth century. Thousands and thousands and thousands of broken, blighted, desolate lives in Europe to-night are lifting to the skies that pitiful prayer, "Oh, that I knew where I might find Him." Have the Methodism and the Presbyterianism and the Congregationalism of America no concern in that colossal tragedy of souls? Our barns are full; our homes are preserved; and in this moment Christ offereth to us the supreme gift of entering into the fellowship of His sufferings.

I live down in the Mediterranean Basin. I am especially interested in the millions who dwell on the coasts of that great sea. Back in the eighties, when France seized Tunis in Northern Africa, Italy was disturbed. For twenty-five years France and Italy have worked at cross purposes. To-day they are together. Do you know what it means to the future of the Mediterranean that Rome and Paris are united in Latin leadership? I cannot tell you all that it means, but it means among other things that from Portugal and Morocco on the west, way across that great sea to Arabia and Asia Minor on the east, Latin tongues, Latin culture, Latin commerce will prevail. It means that as that great Slav Empire rolls irresistibly westward the first western civilization to make its impress upon it will be the Latin.

Bishop Stuntz came back from South America after four years of study, to tell us here in North America that the heart

of South America is in southern Europe. Of course it is. South America takes her ideals, her forms of civilization, her thought, from southern Europe, which is Latin. Now what is the religious situation in this great, new, moving mass of the modern Latin world? It has no vital religious faith; it has radical social ideas; it has a strong, growing racial consciousness; it has political and commercial ambition; it has no vital religious faith. It has a historical faith, and this historical faith has a certain importance—over in Italy so important that they place it alongside of the Colisseum and the Palatine and the other famous monuments of ancient Rome and medieval Italy. Its symbol is a wooden cross and a dead Christ. It has no more spiritual grip upon the modern Latin than you would expect from a dead hand. The modern Latin is proud of his past, he is proud of the power of ancient Rome, he is proud of the culture of medieval Italy, but he is prouder and infinitely more concerned with the exploits of Garibaldi, with the qualities of Victor Emmanuel II, with the statesmanship of Cavour, with the prophetic heart of Mazzini.

When Crispi first entered Parliament, he sat over at the extreme left, next to Garibaldi. Somebody said to him, "Crispi, do you belong to Garibaldi's party?" He said, "No." "Do you belong to Mazzini's party?" "No." "Well, whose party do you belong to, Crispi?" Crispi drew himself up and replied, "I belong to the party of Crispi; I call myself To-morrow."

Methodism has no great historic background in the Italian peninsula. She can boast of no world-famous monuments; but she does preach a living Christ, and she calls herself To-morrow. With the modern Italian, her face is toward the future; and that makes all the difference in the world to the modern Italian.

PRAYER

By Bishop Berry

We pray Thee, our Father, that Thou wilt give us a new view. Enlarge our vision. We have been seeing things too narrowly; we have been too provincial; we have localized our interest and our faith. Give us a vision that shall be broadened as wide as the earth. While we think of home and home interest, while we care for home and home interest, O God, help us to care for the world. Give to us the vision of the brotherhood of men—of all men—black and white, yellow and red, pagan, Jewish, nominally Christian, Mohammedan. May we see all men not as strangers or foreigners, but as our brothers. And may a brother's sympathy be kindled, and a brother's passion consume us. May we take away from this convention a heart thrilling with such an immense solicitude for everybody that needs, for every brother that wants, for every brother that is in peril, for every brother that is in darkness, for every brother that is in ignorance; such a thrilling of that passion that we will be a new company of men. Everybody will know it; everybody will feel it; and the results will prove the newness of our vision, and the newness of our consecration, and the newness of our lives.

PART III

BETTER THINGS
HOW?

EVANGELISM

A Program of Evangelism

By A. E. Piper

Evangelism, according to the announced scope and purpose of this convention, is "To win men to Christ."

A *Program* is a method of preparation, or line of procedure, prepared or announced beforehand—so says the dictionary. So I am to speak on the method of preparation or line of procedure to be followed in winning men to Christ.

There can be no training of men to be like Christ, there can be no sending of men on Christ's errands, there can be no drawing of men together in social sympathy and service, there can be no sharing with Christ in world-vision and victory, until, first of all, the man is won to Christ. Hence, at the doorway of all Christian enterprises lies this basic fact of evangelism.

I want to speak of this subject, A Program of Evangelism, under three heads. First: The Material of Evangelism. What is it? Where is it? Second: The Method of Evangelism. Third: The Motive of Evangelism.

First, The Material of Evangelism.

What is our material? Where do we find it? The raw material out of which the Kingdom of God is built is the young life, the men and women of our communities, and, so far as we can touch it, that life in the whole wide world. Where is this material? If you are off for a day's fishing, it will be to your advantage to know in advance something of the whereabouts of the fish. It will be good economy of time; it will add a bit of joy. It adds efficiency and joy to the soul winner to know the whereabouts of his material.

In the first place, we find the material in our *homes.* We are quite safe in saying that there are in our Methodist homes in

Pennsylvania at least one-third as many non-church members as there are church members. That is, out of our membership in full connection in the five Conferences—Philadelphia, Wyoming, Central Pennsylvania, Erie and Pittsburgh—with 380,000 members, or thereabouts, there are over 125,000 non-church members.

In the second place, we shall find our material in the *Sunday school.* There are 2,200,000 enrolled in the Sunday schools of Pennsylvania. It is perfectly fair, I think, to say that at least thirty per cent of that number is outside of the church membership, especially when we recall the tremendous increase in the last ten years in adult and home department enrollment. On this basis of reckoning there are over 600,000 in the Sunday schools of Pennsylvania who are not members of the Church. We have in our Methodist Episcopal Sunday schools in Pennsylvania, 141,000 in Philadelphia Conference; 124,000 in Pittsburgh Conference; 121,000 in Central Pennsylvania Conference; nearly 84,000 in Erie Conference; 72,000 in Wyoming Conference—mostly on Scranton and Wilkes-Barre Districts—a total of 542,000 in our Sunday schools in Pennsylvania. Thirty per cent of that number will give us over 162,000 in our Methodist Sunday schools in Pennsylvania outside of the Church. There are 1,000,000 in the Methodist Episcopal Sunday schools of the country between the years of eight and eighteen who are not in Church membership.

In the third place, the *Community* with its complex and ever-changing population furnishes much material. Someone says, that 60,000,000 of our people in the Republic are outside of a church—Catholic or Protestant.

A good man said to me one day when we were planning our Extra Effort for Souls: "I do not know where to find anybody. Our folks are all Christians. All in my circle are in the Church." Well, at that moment, there were not less than 15,000 Protestants over twelve years of age, within a radius of a mile of that church, who were outside of Church membership.

Three years ago an investigator in the city of Pittsburgh found that less than forty out of every one hundred men were in the

churches of that city. In a census there five years ago, made by one hundred men in two weeks, we discovered some startling conditions. The census was made of all the homes within a radius of a mile and a quarter of our church, touching about 40,000 people. What did we discover? In one section we found 69 members of our own church and 78 who were not members of any church, but who preferred our church if they should go anywhere. In another section there were 89 members and 93 who were not members, but who preferred ours as a church home if they should go anywhere. In total, we found 859 members of our own and over 900 persons who were not members, but who looked toward us for church service if they had any. Over 2,000 with Methodist proclivities were found who were not attached to any church in membership. Out of the 40,000 something over 10,000 were Protestants over ten years of age outside of Church membership. Some of these people lived on the boulevard, and some in the alley; some were drunkards, but many were respectable men and women who had for years been living a life of indifference. It is as hard for a rich man to be a Christian as it is for a poor man, and that notwithstanding the popular opinion to the contrary, for Jesus said, "How hardly shall they that have riches enter into the Kingdom of God." The home in the alley, the home on the boulevard, each was meant to be a House of God, and it is our business to capture both for our Lord.

What were some of the results from that community census? That one church passed in its Sunday school enrollment in four years from about 1,200 to 2,800; the attendance from between 600 and 700 to between 1,300 and 1,600, while the church membership from less than 1,000 to considerably over 2,000 in the same time.

Our church edifices are abundantly able to accommodate much of this unchurched material. The average attendance fills only nine out of twenty seats. Thirty-eight per cent of the seats are filled in the Philadelphia Conference churches, and fifty-two per cent in the Erie Conference churches—the low and high

water marks for the four Pennsylvania Conferences. Mr. Sunday said in Boston the other day: "Judging from the church attendance to-day, Heaven won't be packed with men." But, thank God, an awakening of manhood is on in Pennsylvania and we shall have more of it in the days just in front of us.

Second, The Method of Evangelism.

First, the *individual.* The greatest asset in pushing the program of evangelism is the individual Christian. The greatest organization for Christian evangelism is the organization of the individual. Methodism needs few things more to-day than individual initiative influence and daily testimony from the white life and the loving lip of the individual follower of Jesus Christ.

The pastors' questionnaires seem to indicate one out of six of the male members of the Methodist churches in Pennsylvania over eighteen years of age is at work in personal evangelism, while the average in Ohio is one in ten. A visitor to a glass manufactory saw a man molding clay in the great pots which were used in shaping the glass. Noticing that all the molding was done by hand, he said to the workman: "Why do you not use a tool to do the shaping of the clay?" "Well," said the man, "we have tried different tools, but, there is no tool that can do this work. Some how, it needs the human touch." So is it in molding and winning life to Jesus Christ—it needs the human touch.

An old farmer—a church member—once sold a bale of poor hay to a certain colonel. The latter rebuked the farmer. Whereupon the old farmer whined: "I am a soldier too." "You!" exclaimed the Colonel in disgust. "What kind of a soldier are you?" "I am a soldier of the Cross," said the skinflint. "Well," said the Colonel, "that may be, but you have been on furlough ever since I have known you." The command of Jesus Christ to every follower of His is "Go make disciples." Many of us have been on furlough all too long.

A layman said to his pastor one day just before the communion service: "How many are coming, pastor?" "Not any," replied the pastor. "No, but you don't understand me; I mean,

how many are coming in at the communion service on Sunday morning?" Thoughtfully, the pastor said again, "Not any." At the communion service on that Sunday morning, sixteen men and women and three promising youths were received into the church fellowship. After the service the layman said to his pastor: "Why, I thought you told me last week none were coming." "I did," said the pastor. "None have come, but, nineteen have been brought." "He brought him to Jesus," that is how Peter came to Jesus. His brother, Andrew, brought him.

I knew a layman in Philadelphia whose sense of personal privilege and responsibility as a soul winner had been so deeply awakened, that in one year, by individual invitation and effort, he led over sixty souls to Jesus Christ and into His Church.

Ex-President Harrison saw a strange young man sitting in the pew back of him one Sabbath. At the close of the service he went over to the young man, welcomed him to the services, secured his address, and the next night called at the young man's room. He found that he had recently come from the country into the city, and although coming from a Christian home, had not as yet answered the call of Christ, and there in that little room the ex-President of the United States pressed home the claims of Jesus Christ. They knelt in prayer and the next Sunday that young man joined the church.

Second, *the home.* The finest evangelistic influence that can touch a life, young or old, is the atmosphere of the home. I have said that there must be at least 125,000 non-church members in the Methodist homes of Pennsylvania. There is scarcely a thing more needed at this moment than a baptism of intelligent, fervent and consistent piety in the home. "The church in thy home" is one of the imperative needs of modern Methodism and Christendom.

Third, the *Sunday school.* What avail our new machinery, and all our modern methods, unless in our Sunday school work we make Jesus Christ so beautiful, so attractive, so essential, so absolutely final in life, that our scholars shall fall in love with Him as friend, Saviour and King. Our Sunday school is the

great asset in the evangelistic program of the Church. In the quadrennium from 1904-1908 over 155,000 came from the Sunday school into the Church. In the quadrennium 1908-1912 nearly 164,000 came; while in the first two years of the quadrennium 1912-1916 nearly 207,000 came from the Sunday school into the Church. Five per cent of the Sunday school members in the Central Pennsylvania Conference were converted this past year; seven per cent in Erie; six per cent in Philadelphia and Pittsburgh Conferences, and slightly under five per cent in Wyoming.

Fourth, an *all-year-round parish plan.* Why not divide our church communities into smaller communities—every parish into little parishes, placing a sub-pastor with three assistants in each sub-parish, not alone for better sub-pastoral oversight of the suffering and sorrowing, but also for the purpose of seeking the straying and sinning? A group of wide-awake, trained souls interested definitely and specifically all the year round in the non-churched and unsaved of that one parish; carrying church literature and church news weekly into such homes, and by various personal relationships trying to turn this life toward the Church and the Christ. At our last two prayer services, three persons took their stand openly for Jesus Christ, through this service.

Fifth, an *annual, organized Extra Effort.* We are living in times of concerted and cooperative action in the world of affairs: correlated societies and movements coming closer together for a larger output of the things in which they are mutually interested. Why should not every local church once a year call all her forces together—the Sunday school workers, young people's societies, women's organizations, and men's clubs —to plan, under the leading of the man whom God has called and the Church has set apart, a concerted, cooperative Extra Effort to arrest the attention of the unchurched and win the unsaved?

One pastor has, for twelve consecutive years, called his forces together for prayer and conference in December, and in January

the forces have been daily at work to arouse the attention of the unchurched, and to bring them to a nightly service where the songs are by the singers of the church and the sermon by the preacher. Fifty to three hundred and twenty-three have united with the Church every year through these twelve years.

Nothing large and effective can be accomplished without plan, prayer, and persistency. Of the three elements you would say prayer was the most important. Perhaps it is, but, we cannot neglect the other two. I know of a business house in this country so intent on securing prospective customers that they send as high as twenty-eight letters through the mail, at intervals of say three weeks, if no answer comes in the meantime, and their records show that eighty per cent of their business comes after the eighteenth letter has been sent. When shall we learn to be quite as patient and persistent in looking for business for the King?

Third, The Motive of Evangelism.

First, *obedience.* Just before the battle of the Sea of Japan, the emperor sent word to Admiral Togo, "Find the Russian fleet and destroy it." For days and nights Togo never slept or ate, he was so anxious to obey the expressed wish of his emperor. Our Emperor commands every soldier of His, "Go make disciples." Is not His command as imperative to His disciples as any emperor's command to soldier-subjects?

Second, *gratitude to Jesus.* A boy in a hospital had a piece of bone removed from his arm by a skillful surgeon. When well again, he asked to see the doctor. "Did you want to see me, Willie?" asked the Doctor. "Yes," said the little fellow, as he reached up his hand and laid it on the surgeon's shoulder. "My mamma will never hear the last about you." Oh, that we, the disciples of Jesus Christ, could fully realize what the Great Physician has done for us—then our friends and neighbors would never hear the last about Him.

Third, for the *love of a soul.* A soul without Jesus is like a bird without wing; is like a day without sunshine; is like a night without star or moon; is like a man without a country;

is like a schoolhouse without a teacher; is like a home without mother; is like a mariner without chart and compass; is like a pedestrian, footsore, hungry and lost. For the sake of the soul in its darkness, poverty, loneliness and lostness, we must obey the Commander—"Go make disciples."

Fourth, for the *sake of society.* Individual souls in love with Jesus Christ, and filled with His spirit, are our only hope for permanent brotherly white life in all our complicated social and industrial relationships. Purer homes, safer streets, holier workshops, a more patriotic State where righteousness sits upon the throne, all will come when Jesus is enthroned in human hearts. Philemon is a new creature in Christ Jesus. Onesimus, his slave, has also become a new creature in Christ Jesus. And the result is a new *social* relationship between these two men, because of a new *soul* relationship in Christ Jesus. For the sake of a better home, a better shop, a better factory, a better mill, a better mine, a better bank, a better store, a better school, a better State, a better nation, a better world, we must go on enthroning in human hearts the Builder of ideal human society, Jesus Christ, Saviour and Lord.

Men's Work for Men

By Harry W. Dunlap

Men are not concerned so much to-day about what your belief or my belief is; they are concerned that we believe something, and that we act that something in our daily lives and conversations, that we accept our full share of responsibility and play our full share of the game of life. Some members of the Methodist Church, who have been born in the Methodist Church, have gone through the infant department and the Sunday school, have taken positions by selection or election on official boards, but are too inclined to go along in a mediocre sort of a way as if we had no special work to perform.

This careless disposition, this condition of inactivity, allows

us to remain as obstacles to those who would come in and partake with us in the accomplishments of the Methodist Church. I want a religion that is an enthusiastic religion. I want a religion that will permeate my whole nature, that will show me my full duty as a Methodist man, that I may take the hand of the man that is lying prostrate over the threshold of my church and raise him to a perpendicular position.

Several years ago a friend of mine said to me that on one of the streets of a Pacific Coast city one could walk on one side of the street and enjoy summer weather and on the other side of the street could enjoy winter weather—there was a cool side of the street in which one would be comfortable with winter clothing on, I was informed, and on the other side at the same time in the same day he could enjoy the day with summer apparel on.

I didn't exactly doubt the information, but I wanted to satisfy myself. Several years after that I was in that city; and remembering what had been said to me, I proved to my own satisfaction the truth of the assertion. There were two sides to the street of that Western city—a cold side and a sunny side.

There is a cold and unattractive side and there is a sunny side in your city and in mine. How many men you and I know who are to-day traveling up and down the cold barren side of the city, while you and I possess all the pleasures that we could ask. I wonder, men, if you realize any obligation to the man on the other side of the street. I wonder if we are so living that we are widening the crossings from the cold side over to the sunny side. Don't you think we are obligated to go over and make life a little more pleasant to the fellow on the other side?

The only way to get a man in the Church is to go for him. He is to be brought in by personal touch and personal fellowship. We have tried the idea of sending out postal cards; we have tried sending engraved letter heads; but there isn't anything that gets a man quite as well as saying, "Say, Bill, we want you; we've got a place for you; we want you to come," and keeping at him until he does come.

Some time ago a friend of mine telephoned to me at the office

one afternoon and he said, "We'd like to have you take an auto ride with us to-night." I said, "All right, I will go with you for a little while. What is the mission?"

"Well, we will tell you when we get there."

Four men, hard-working mill men, men that know what it is to hustle and bustle in the toil of life with their fellow men—these four fellows came to the house, and I said, "Where are you fellows going?"

"Well, there is a fellow we want to go and get. He's been on a drunk. Will you go along?"

"Sure, I'll go along."

They searched for that man a half hour; they searched for him for three quarters of an hour, and they found him in a tool-shed, getting over a spree. The four men put their arms about this poor fellow, and I heard them tell him in their own way how anxious his sister was to have him back home. He was ashamed to go back. I saw more than one tear drop there. They stooped down and put on his shoes. They took him to the automobile. They drove him to the home of his sister. Do you think it was a real pleasure for those fellows to see that man, later on, march down the aisle and join the Methodist Church?

I will never forget my feelings that night, men; when I came home my wife said, "What has come over you? There is something wrong."

"Oh," I said, "I am thoroughly ashamed of myself—thoroughly ashamed of myself."

"What is it?"

"I have been on the official board of the church for I don't know how many years—twenty-five or thirty years, and I have seen something done to-night by four men that make no special pretension to any official capacity, something that I didn't think could be done."

Foreigners have been called to their own country by the thousands to take arms for the defense of their own countries. Have you ever wondered what those foreigners are telling their families and the communities concerning you and me?

The time is coming, and God speed the time, when these people will be drifting again from the lands of the world to this land of ours that we love so much. Here is a privilege, and I wonder if we are preparing to act accordingly. Isn't it going to be a great privilege, as Christian gentlemen here, to take these people from southern Europe that will bring their customs, these people from the northern countries of Europe with entirely different tastes, and shape their thought and manner of life?

Oh, to have their ideals reach just a little higher, that they may first respect this flag that we love so well, and that when the time comes we can have the courage and the satisfaction to march in this great army of foreigners and Americans with that flag, and also with the flag of Jesus Christ.

TRAINING

Religion and Recreation

By Edgar Blake

In conversation with a group of Methodists of western New York some time ago one of the pastors said something like this, "At the beginning of this year we had seven hundred members in our Sunday school; we have added seven hundred new members during the year, but our present membership is only about nine hundred." Then he said, "Five hundred scholars have disappeared from our school this year, and we don't know where they have gone."

The Wesleyan Church of England appointed a commission to investigate this matter in their churches. After a thorough canvass of the situation their commission reported that the Wesleyan Church of England was holding ten per cent of its Sunday school membership in active church fellowship, that it was holding ten per cent more in a somewhat informal relationship, but that eighty per cent of their entire Sunday school was lost to that Church completely.

I do not think the situation is quite so serious in American Methodism, but it is far more serious than it ought to be. The most appalling waste in the modern world is this loss of young life out of our Sunday schools and away from our churches. They come to us in great masses, but they go from us in great multitudes. God has given us sufficient opportunity to save the world a dozen times over if we had only held all of those that God once gave us an opportunity to touch and to grip for Him.

Visiting one of our most effective and successful schools in Chicago, I noticed the enrollment of that school on the blackboard by departments. Note how the enrollment of that school

ran. Beginners, 63; primary, 71; junior, 107; intermediate, 121; senior, 37. There is not very much difficulty in holding boys and girls up to their "teens." So long as you can hold by the element of authority you can maintain your grasp on them. But a time comes that our young folks decide the matter of Sunday school and church attendance for themselves, and you can no longer hold them by the authority of someone older than themselves. You must hold them by interest, and that is when our losses occur in largest measure. At the very moment when our young people need the kindly, restraining and constraining care of the Church of Christ most, in that moment do they break from us and we lose them.

Where are our young people going? In other words, what is the direction of the drift of our young life to-day?

I met one of our leading Chicago pastors on a Monday morning, and he said to me, "I was filled with amazement and chagrin last night to discover that five members of my Epworth League were ushering in the Sunday evening theaters of this city."

A commission appointed by the mayor of New York to investigate the subject of moving picture shows reported that the moving picture shows had added over fifteen millions to the theater-going public of America in the last ten years. Go to your moving picture shows, go to your theater, go to your places of entertainment, and you will find the patronage of these places made up, in a very large measure, of young life.

I would to God, gentlemen, that they stopped there, but they do not. A commission investigated the subject of dance halls in Chicago. Nearly every dance hall was connected either directly or indirectly with a saloon. Some of them were offering prizes to the patron that sold the largest number of drinks during the evening. The commissioner reported that these public dance halls were among the most vicious resorts in our city, that they were the preying ground of the white slave traffic of Chicago, that they were the recruiting stations of the underworld of our city. Yet the commission found in these dance halls, under these conditions, three times as many boys and girls from

sixteen to eighteen years of age, every evening in the week, as were found in all our Protestant Sunday schools on the Sabbath.

Why is the drift of young life toward these things? I had a very illuminating experience in my last pastorate. I had two fine young girls come to our city from their home in the country. They came to our Sunday school and united with our church. After a while, I learned that these girls were losing their interest in spiritual things. I made careful inquiry and found that they were attending regularly one of the public dance halls. Now, I knew that was a dangerous pastime for those girls. I invited these girls to come and spend an evening with Mrs. Blake and myself at the parsonage, and they came.

During the evening I brought the conversation around to the matter of dance halls, and I brought it around in rather a close personal fashion, and I made it so embarrassing for those girls that they acknowledged to me that they were attending regularly, three evenings a week.

As I proceeded to remonstrate with them in rather a drastic fashion, they straightened in their chairs, their black eyes flashed, and they came back at me after this fashion: "Look here, Mr. Blake, we go to work at the shoe shop at seven o'clock in the morning, and we work until six o'clock at night, with only an hour off for dinner. When we come home at the close of our day's work, the only place that we have to go to after supper is to a little room, ten by twelve, with a commode, a dresser and two chairs, besides our bed. Mr. Blake, after we have worked hard all day in a shoe shop, we've got to have some fun somewhere."

When the girls went out, Mrs. Blake said to me, "The girls had you, didn't they?" And I said, "Yes, the girls had me."

Everything that the Almighty has created that breathes the breath of life, He has created with the instinct and capacity for play; and the higher you rise in the scale of created life, the more pronounced is that instinct and the more prolonged is the period for its development. The instinct for play is just as divine as any instinct in life.

If the Church holds her young people she must minister to the divine and dominant instincts of young life. You cannot send your young people away from the Church to find their satisfactions for legitimate instincts and interests, and then hope to hold them. For there is in your young folks that fine sense of loyalty that will force them to give their loyalty to that institution in which they find their satisfaction.

Our churches are organized for worship; they are organized now and then for work. We have a kitchen and a dining-room, an auditorium and a class-room, but few of the churches of Pennsylvania are organized for play. Your saloons are wide open; your pool-rooms are wide open; your dance halls are wide open; everything that damns, everything that drags down, everything that ruins young life, is wide open; while your church, the institution that is set to save young life, is, for the most part, closed. In many a community in Pennsylvania, our young people are going to the devil, not because they want to go, but because they have nowhere else to go. We Methodists have wrapped our robes of righteousness around us and cried, concerning certain amusements, "Unclean! Unclean!" And then have given recreation over to unclean and sordid men who have commercialized a legitimate instinct of youth, ofttimes to their ruin.

I was in Illinois, the northwestern part of the State, speaking to a company of men at a banquet. The officials who sat at my table said, "Brother Blake, our problem here is the problem of the boys. We don't know how to hold them. What would you advise?"

I looked around at the dirty vestry—and I fancy I could parallel it again and again in Pennsylvania—and I said, "Invest liberally in heavy chicken wire." I said, "Screen these windows here; screen the windows on that side; take these seats out of the center of your floor; put a basket up at this end and another at that end, mark off your floor and say, 'Boys, come in here and have your basket ball games and your other sports this winter.' "

When I made that very simple and harmless suggestion, as I

thought, those dear men looked aghast and said, "Brother Blake, this is our prayer room, this is the house of God"; and, Mr. Chairman, I see some of the saints of this convention look askance at this suggestion.

But, gentlemen, suppose it is the prayer room; suppose it is the only room you have. I can enjoy my prayer-meeting better on Wednesday night for knowing that when my boys came home at supper time they came home clean, untainted and unstained, because they'd had their fun that afternoon in a clean, wholesome place provided by the Church of Christ.

"This is the house of God; this is a sacred place"? What makes it sacred? Is it the bricks and the mortar? Is it the wood and the stone? Is it the steeple? Is it the style of the architecture? The thing that sanctifies an institution is the service that that institution renders to the community life; and that institution is most sacred in the sight of God that renders the largest service to the community. Do I have to sprinkle holy water over the spot where the feet of innocent childhood romp in innocent play, to make that spot sacred to God? There is no pollution in the touch of innocency.

John Hall, one of our Chicago preachers, said to me, "The president of my Board of Trustees tells me, 'Doctor, just as soon as we get that mortgage for ten thousand dollars paid off our church property, we are going to buy that vacant lot next to the church and build a new parsonage.'" Brethren of the ministry, does that have a strangely familiar sound to your ears? The pastor replied, "Brother, you needn't build me a parsonage; I have lived in parsonages all my life and I think I have really had enough of parsonages for one man's lifetime. We are living in a nice little apartment now." (We call them compartments in our town.) "It is true we don't have very much room. Really, we don't have any guest chamber at all; but if we are hard put I can give up my room and sleep in the bath tub. I tell you what you do. You buy that vacant lot and build a parish house where I can minister to the social and the recreation needs of our young folks. I am sick and weary and heavy at heart after

coming up the avenue yonder and finding it thronged with young people, and then coming around on this side street and finding the church with its doors bolted, its windows closed, and everything dark."

John Hall is a fine prophet, please God, of a new day. To lock up ten, forty, or one hundred thousand dollars in a great church plant and then open it only once or twice in the week and keep it closed for the remainder of the time, is a miserable misuse of the money that belongs to God. The mission of the Church of Christ is to minister to the whole life of the whole individual, and to be at it seven days in the week.

Methodism's Christian Literature

By John H. Race

In the metropolis of this State, in June, 1773, ten Methodist preachers sat together in conference. That was the first American Methodist Conference. Brief indeed are the minutes of that gathering. But some rules were unanimously adopted. I quote two of them:

"Rule 4. None of the preachers in America to reprint any of Mr. Wesley's books without his authority (when it can be gotten) and the consent of their brethren."

"Rule 5. Robert Williams to sell the books he has already printed, but to print no more unless under the above restrictions."

It is needless to add that Robert Williams was not present at the Conference.

According to Lee's "History of Methodists" that rule passed respecting Brother Williams may well be considered "the initial step in the establishment of one of the great institutions of Methodism"—referring undoubtedly to The Methodist Book Concern. Lee further states: "It now became necessary for all the preachers to be united in the same cause of printing and selling our books."

Two years after that first Conference, or in the autumn of

1775, Robert Williams died. Francis Asbury, in preaching the funeral sermon of the pioneer of the Book Concern, characterized him in part in the following language: "He has been a very useful, laborious man, and the Lord gave him many seals to his ministry. Perhaps no one in America has been the instrument of awakening so many souls as God has awakened by him." Thus at the very beginning of our American Methodism soul-winning and literature-spreading went hand in hand together.

Sixteen years after that first Methodist Conference in America, our Book Concern began its institutional career. The cash liability of $600 with which the start was made has now grown to assets of more than six millions of dollars. No other publishing house in this country can equal it in years, for the Methodist Book Concern is the country's oldest publishing plant.

In addition to its being one of the great allies of the people called Methodists in spreading scriptural holiness by means of its literature, there has flowed from its treasury an ever increasing stream of beneficence, carrying $4,423,066 to our retired veterans and their families. With the continued hearty cooperation of Methodist folk, the unswerving faithfulness of those to whom is committed the responsibility of direction, and the blessing of God, we shall constantly realize greater achievements for this unique institution of the denomination we love than John Dickins or Francis Asbury ever saw in their fondest dreams.

Recently I sent a book to a good ministerial friend of mine. In a few days back came the acknowledgment. My friend wrote exultingly: "Give me a good book, a quiet hour, and I can laugh at the pomp of kings." Then I thought of the ancient though surviving portrait of Thomas à Kempis. Sitting in his solitude, one book in hand, there lies another open volume at his feet, with the well-known inscription, partly in Latin, partly in Dutch, to this effect: "In all things have I sought rest, but nowhere have I found it save in a nook with a book."

Samuel Johnson once said of John Wesley: "His conversation is good, but he is never at leisure. He is always obliged to

go at a certain hour. This is very disagreeable to a man who likes to fold his legs and have out his talk as I do." But both Johnson and Wesley are at leisure now. There is no need for the hurried greeting or the distant view. What I am trying to say is, that in his book we have the author at his best; we have him, too, on our own terms. He cannot refuse us, or frighten us, or make us feel that we are intruders. Tennyson cannot "wrap his cloak about him and stroll away." Carlyle will be at home with a glad welcome. But when these two great authors were alive, neither could be described as blandly accessible, and many a would-be worshiper was turned away from the shrine. His book is the author at home to his friends.

Now the Book Concern was established and has been maintained for the purpose of promoting Christianity through the publication and circulation of the products of the best authors. The first work that John Dickins brought out was that "classic of the soul," John Wesley's edition of Thomas à Kempis. And splendid and helpful as is the record of our book publications I affirm without hesitation that never in all our history has this service surpassed our present output. A discriminating and cultured book-editor, eagerly and enthusiastically supported by faithful publishing agents, is constantly on the alert for authors whose messages will advocate and promote all the interests of the Christian Church. I would that I might submit to you a list of these titles. Our Authors' Catalogue is good reading matter, however, and is gladly furnished free upon request.

There is one illustration of the Book Concern's mission in book publication that I simply must mention. For years many of our American colleges and other higher educational institutions have felt the need of text-books on Biblical literature—text-books of such strength in courses presented as to commend themselves to educators as worthy a place in the college curriculum. Earnest and capable Christian authors recognizing this need could be found, but where was the publishing house willing enough and strong enough to capitalize the project? To this great task came our Book Concern with its resources and the

conviction that here was a great opportunity to serve the Kingdom. Not for Methodist colleges only, but for all the colleges and universities seeking to exalt God and the Bible, our Concern, under its trade imprint of The Abingdon Press, has made available that superb series of five volumes known as our Bible Textbook Series. But more than this, an aggressive campaign of promoting the introduction of these great texts in our American colleges has been vigorously pushed at the expense of our own publishing house. This single service justifies our plant.

Over a billion pages now of our Sunday school literature is distributed in this country every year. The Book Concern, by supplying and promoting these necessary periodicals, books, Uniform and Graded Lessons, is effectively engaged in the work of religious education. The historic evangelistic program of Methodism must not be displaced. It will not be. Perish such a suggestion. But let us re-emphasize the methods of Wesley. God grant unto us heart-renewing, soul-saving revivals, but let these services be accompanied by an evangelism of intelligent and sustained religious education. More and more may we have an increasingly intelligent Methodism—a Methodism definitely directing men to Christ as Saviour and Lord, but at the same time enthusiastically inspiring men to train for Christian service.

In a word everything is comprehended in Methodism's high and holy commission to "spread scriptural holiness over these lands." And the Book Concern has no right to exist save as it serves as an ally in the all-important program of transforming this redeemed world into a regenerated world. This is what exalts the character of our great publishing house. This is what gives it significance. Therefore we think of it as a sanctified agency for intelligent spirituality with all its functions consecrated to the extension of the Kingdom of God in the earth.

Another of the vital factors in Methodism's Christian literature is her family of Advocates. I cannot too strongly emphasize the tremendous importance of these weekly periodicals.

I know a Methodist living in the middle West who is interested

in growing apples. The other evening I found him eagerly reading a fruit journal. He talked enthusiastically about his orchard. He pointed with interest to items in that paper devoted to better fruit. I enjoyed his conversation because he was informed upon the subject of the culture of apples. His practical experience and his acquired knowledge because of that technical journal and kindred literature made him an intelligent orchardist.

But later that same evening the conversation veered from growing apples to growing men. Here I found him also thoroughly interesting and highly intelligent. Well-selected books were on the shelves, and well-used copies of our denominational periodicals were close at hand on his library table. He commented upon the vital importance of the Advocate to the work of the denomination and the Kingdom. He turned to a recent issue of one of our Advocates and read this utterance from the Bishops of our Church:

"Cut out the official papers from the life and work of the Church, and you have a dead and mutilated body—brain, lungs and heart gone. Without them connectional life is an impossibility. Intelligent and virile connectionalism is in exact ratio to their circulation."

Yes, we talked about the losses on the Advocates too. Then I told him the story of John W. Fisher—a native Pennsylvanian by the way. When the debate was waxing warm in the Book Concern Committee at Saratoga last May, and men were arguing for elimination and consolidation of Advocates because of financial losses, John W. Fisher modestly said something like this: "I am a tanner and have lived in the woods for forty years. But I want you to know that I would be a backswoodsman now if it had not been for the New York Christian Advocate. That paper has made me a country-wide and world-wide Methodist. And under the blessing of God I personally have given to the educational and other benevolent enterprises of the Church, through the influence and information of our Church papers, more money than all the publishing deficit amounts to."

Moreover, he ventured the assertion that a deficit on one of our Advocates is no more a loss than is the cost of the budget of the church in which he worships every Sunday. And while we both agreed that deficits must be wiped out, and that they would become a thing of the past when circulation figures could so be increased as to command adequate advertising patronage, nevertheless he shook his index finger at me and earnestly said: "I can take the history of any Advocate published by our Church and prove to you it is preeminently worth what it costs."

The Advocate is a newspaper; it is a promoter of our denominational benevolence; it is a booster for our colleges; an apologist for our polity; a champion for the prohibition of the liquor traffic; and it always has a chip on its shoulder for certain such inanities as Christian Science, Mormonism, New Thought, and the rest of those delightful (?) vagaries of the human mind. Moreover, the association of our Methodist editors, recently formed, has in it great possibilities for the good of our denomination. Through counsel and by cooperation on the part of editors the program of Methodism will be mightily strengthened connectionally as well as locally. It is the team-work idea relating itself to our press. It promises increased results for all our activities. It is a constructive step to a higher vantage-ground, enabling these editors the better to take the measure of events.

Just south of us is the historic battlefield of Gettysburg. Standing there one day Abraham Lincoln delivered a brief but matchless address. One phrase of that address I want to take from its famous setting and hold it before you. Lincoln said: "We herewith highly resolve." In that phrase is the tonic of the sea. But with the high resolve comes the utilization of every helpful factor. To lead a purposeless life is to lead a poisonous life. Conquest follows sacrifice.

Plutarch once imagined that he heard the goddess of Fortune priding herself upon the accomplishments of Alexander, and declaring that she, and she alone, gave him his great empire. Thereupon Alexander retorted to the goddess: "Boast thyself in kings who never saw a wound or felt a finger bleed. My body

bears the marks of my own valor. Among the Illyrians I was wounded in the head with a stone, and received a blow in the neck with an iron mace; near the Grannicus my head was gashed with a barbarian scimitar; at Issus I was run through the thigh with a sword; at Gaza I was shot through the ankle with a dart, fell from my saddle and forced my shoulder out of joint; among the Asconi I was pierced through the shoulder by an arrow; one of the Mallotes shot an arrow through my iron armor into my breast; and in storming their ignoble village, the scaling-ladders broke and threw me humiliated to the earth. Thou, O goddess, instead of being my friend, hast ever been my enemy, and I have won my empire by my own valor, wresting it by nameless toils and hardships out of thy unwilling hands."

No such goddess is your Book Concern. At its inception it resolved to devote itself to your interests and your cause. Command us. We are yours.

Education for World Service

By Ralph E. Diffendorfer

The gun that was fired at Sumter was heard around the world, but not felt. When the cannon thundered in Europe in August, 1914, the whole world suffered. The people of the United States saw themselves suddenly thrust into a world situation which they little realized or scarcely understood. In the school days of most of the present generation, the world which was studied was something far away; the strange peoples who inhabited other continents, and indeed some of the countries of our own America, differing from us in language, color, or ways of living, were foreigners. The great body of our people never came into contact with them. Only a few traveled, and the literature concerning these peoples was very largely for the schools. In our colleges and universities, little attention was paid to the great movements and enormous changes that were taking place in nearly every nation in the world. Classical history had a high standing

in the curriculum, but current events had to break its way into the school program.

The war in Europe showed to us that the peoples of the world were in closer contact than we had dreamed. Forces had been at work which had knit together people who hitherto had been separated by widely different interests. Many factors had been creating a new world in which we were playing a part, but about which we had not been doing much thinking. The missionary was no small factor in creating this new world situation. He was one of the first world-citizens. Missionaries, missionary secretaries, interested laymen, and ecclesiastical officers of the different churches had traveled the world over. They not only brought information from these foreign peoples to our own country, but they introduced many of these peoples to each other. They began to study the history, the development, and the ambitions of the different races of the world. Some of the first books to show that the peoples of the East were to make a contribution to the religious life of the future were written by missionaries or church leaders from America.

The commercial traders sometimes preceded the missionary, sometimes followed him; sometimes they went hand-in-hand. Perforce, their paths lay in different directions, but the traders also began to form relationships which bound the commercial interests of foreign lands with those of our own country. They also became world-travelers. Like the missionaries they returned from strange cities to their own towns and firesides to tell of the wonderful things they had seen and of the interesting people they had met. What is more important, they learned that due allowance for the foreigner's point of view and his individual tastes must be made by every trader in trying to establish commercial relations with a foreign people. Thus commerce on a world-wide scale was gradually organized. It became a matter of course for young men, their wives and families to move to the great trading cities on the other side of the world, and to establish themselves among the people.

The consular service, like a great spider's web, had spread

itself over the whole earth. The representatives of nations great and small had established contacts and relationships, formed acquaintances and friendships, and laid the foundation of mutual sympathy and understanding. Many other factors also have been at work. Recently, educational institutions have contributed their share. The exchange of professorships, visiting lecturers, and now the touch of thousands of foreign students in our own universities, as well as the increasing use of foreign universities by our young men and young women have helped to create the world-state. The news service has penetrated into every corner of the earth, and through the daily and periodical press has made the common every-day occurrences of any people to become known to those on the other side of the world. In other words, a world-family has been created, although unrecognized and apparently non-essential to the purposes of individual States.

Our embarrassment in the United States is that we were suddenly thrust into a world situation, but could only bring to it a provincial mind. Comparatively few of our people have been interested in world-problems. Even those great international problems which have excited the keenest interest in recent years, have not been understood by any large number of people, except perhaps those whose material fortunes have been affected by them. The Japanese land question, the open door in China, the turmoil in Mexico, the establishment of new relationships with our sister republics in South America, the terrible ravages of Armenian persecution, the Balkan tangle, the rising tide of democracy in India, all these and many others are to the majority of our people merely newspaper and magazine phrases. The Mexican situation has become an important factor in our national politics. All sorts of solutions have been presented to the popular mind, most of them appealing to the baser or under-developed instincts. A solution based upon intelligence and understanding and helpfulness has not taken much root in the popular mind. Indeed, it may be doubted that any considerable number of people have read during the last two years

any authoritative book on the present situation in Mexico, and the historical forces of which it is a logical development.

This provincialism has prevented the development of a community spirit, especially in a cosmopolitan population, and it has retarded if not rendered impossible the assimilation of foreign peoples into our national life. There are still many American communities where the appearance of a North American Indian in native costume would excite the curiosity of thousands and would lead to embarrassing if not offensive interrogations. We know little or nothing about the foreign people living amongst us. Those not having had the advantages of an education in the English language and being compelled to converse in their native tongue are looked upon as inferior folk. Many of us believe that a foreigner may soon learn English if you only yell at him; and if after yelling at him the first time he does not understand you, then yell louder. The provincial mind of most Americans cannot comprehend and reverence the personality of our recent immigrants, especially those who represent ancient races of culture and power.

In the new world-situation which is upon us, one of our biggest educational tasks is to transform this more or less provincial people into world-citizens. Toward this enormous task every educational agency in every community should lend its hearty support, and readjust its methods and aims so as to accomplish it speedily. If no other appeal moves our people in this direction, self-interest and self-preservation should compel us to give it consideration. Our young people particularly will have to live and do their work in a day for which they will be ill-fitted unless they are rapidly introduced to the great movements that are surging through the world. They must be taught the bearings of these movements upon our own national life and our relationship to the other peoples of the world.

The presence of foreign students in our colleges, universities, and technical schools ought to challenge every young man and every young woman to establish friendly relationships with them. Chinese, Japanese, Hindus, Africans, Latin Americans, and

others, are no longer myths. Their brightest young men and women are sitting side by side with our own young people in the class room, in the laboratory, and at the work bench. We should be concerned that they rightly understand the ideals of our American life, and also have a free chance to render any contribution to our own interpretation of the world. Our place of leadership in the world affairs of to-morrow will not depend on where we were born, or who our parents are, or how much money we have, or whether or not we own an automobile, but solely on whether we have the attitude of mind, the point of view, and the breadth and depth of intelligence sufficient to cope with problems as they arise. It is a common observation that foreign students now in our colleges and universities are securing scholarships and are being appointed to places of power and influence in recognition of their inherent worth and the catholicity of their interests. Here is a challenge which our youth cannot lightly set aside.

The implication of all this for religious education is apparent. We must train a people for citizenship of a spiritual sort in the world-wide Kingdom of God. In this world kingdom, our sectarian boundary lines will be less marked than the boundary lines of the present states in a reconstructed Europe. The development of religious concepts did not cease with the close of the Scripture canon. The meanings of the fatherhood of God and of the brotherhood of man will expand and deepen, as we include in our sympathy, understanding, and love every last man in God's world. Religious education for the future must give our people something more than a backward look: while preserving to the full our rich heritage from the past, our minds will be set upon the present and the days to come. Our goal will be the preparation for the great living of the future, toward which we shall apply a correct understanding of the life of the past. Our spiritual citizenship will be set four-square on the earth, in the country-side, in the villages, and in the cities, wherever God's people dwell. This citizenship will involve the Christianizing of every normal human relation. The socializing of religion

will place new emphasis upon the pedagogical axiom that we learn by doing, for men are social and their normal activities are always in relation to others. Membership in our churches will become something more than abnormal social relationships. The Bible will be more highly prized as the most unique record of God's revelation to man, but will cease to be studied and loved as an exclusive revelation of God to his people.

The one great thing which the present world situation demands of our religious education is a modification of the curriculum to include a training in world-kingdom thinking and service. It is increasingly apparent that this can never be accomplished by making it a side line to a regular curriculum. It must become the dominant purpose of all of our religious education, and the burden of every Christian home and religious teacher.

PRAYER

By Wm. F. Crawford

Almighty God, we thank Thee for these messages that have come to us. But as we meditate upon the task, as we think of these visions which have been presented to us, as we think of these great outlines of our work, we confess that it is too great for us. But it is not too great for Thee. We pray not that Thou shalt take the task from us, or take us from the task, but that Thou wilt give us strength.

Almighty God, make us mighty men; give us the strength of true prophets to do God's work in this, our task. Thy grace shall be sufficient. Thy sons shall be found dependable. Thy will shall be done, and Thy kingdom come on earth.

ADVERTISING

Church Publicity

By Christian F. Reisner

All things come to him who hustles while he waits. The world does not wait for customers for a worthful article. Jesus commanded his disciples to go out and "compel them to come in." Methodism, as no other Church, has carried the gospel to the masses. God lays aside every denomination which fails to do that. To become select and secluded is to become Pharisaic. Our Lord wept when He looked upon the masses and pondered the fact that they were neglecting religion. There are yet many who have not bowed the knee to Baal. We believe in the winsome, heart-warming, world-transforming gospel of the Son of God. It is computed that 60,000,000 people in the United States never go to church. Each church worker thinks that his problem is the most acute, and the fact is that everywhere the church is empty.

Our fathers bravely met the conditions of their days, and according to their fitness and ability our problems are no worse than they faced. It is hard to make a present-day church successful. It is equally hard to make a bank or a department store a success. Men are only thrilled and held to their hard grind, even though success is promised at the end, by the inner conviction that they are serving man and doing a bit of good in the world. Every man at his best state will, of many openings, choose that one which sets his activities along the line of producing the thing most needed by the world. There never was a time when our country needed religion as it does to-day. Europe has been driven to her knees by the most awful conditions that human history knows anything about, but America has not yet felt her dependence. Prosperity has puffed up our

pride. Gold has fed the greedy until many of them can sleep in ease while the world's Lazaruses lie dying with hunger at their very doors.

Day after to-morrow, crippled Europe will be leaning upon us, if not actually lying in our hospitals. War will have nauseated the world. If we then incarnate the Prince of Peace in our attitude and actions, His kingdom on earth may soon come. But the Church has been conservative from the start. When Abraham Lincoln ran for President, forty-two of the forty-five ministers of Springfield were against him. Henry van Dyke said some time ago, "The Church was never so well organized, yet it seems to lack the power to grip the people." The message of Jesus has not been brought to the hearts of the great company of folks. Socialism has taken His doctrine, without attaching it to His heart attitude and to a belief in the Fatherhood of God. Those who have believed strongly in religion have struck into a tangent on social service. Once we talked much of Heaven and lived only for the day beyond death. Then we began to realize that Heaven must be brought on earth if the Lord's prayer is answered. The men thus impressed gave themselves wholly to improving earth's condition and forgot that this condition of heavenly happiness was to grow out of the gospel of Christ. The very best workmen, then, who are to make the world better are not attached vitally and definitely to the visible body of Christ, the organized Church on earth. Hence we have lost many strong workers, masses are filled with thoughts along other lines, and the Church is prone to seclude itself by the employment of methods as old as our forefathers. If we incarnate the heart of Christ, we must also hear His call to go out and compel people to come in.

Church publicity, if it is not the carrying out of this command of Jesus, is not worth our thought, nor will it bring one iota of success. What is church publicity? It is any legitimate thing that will draw the people into a church where they will hear the gospel and feel the warm sociability which would welcome any human being who comes into the Father's house and

who should, therefore, be treated as a member of the family. Such an institution must have a minister with a vision of God, a knowledge of men, the power to think and a use of language that will bring God's message into the very center of the life of the common people. We dare not lecture nor merely amuse nor deal in political, ethical or scientific questions per se, but only so far as they carry the message of God into the hearts of the people. The church must be a storehouse of spiritual truth so simple and natural in its atmosphere and services that all classes may find peace and see Jesus. It will expect and seek conversions; otherwise it is purely a club. It will count on the power divine to flavor, strengthen and give sparkle to the message. No hungry heart will go away unsatisfied.

When that is settled, then it behooves the pastor, who is the general manager, and his officials, to arouse the whole working group until they will compel people to come in. The church is too frequently on a side street in actual location as well as in the thought of the people, and her work has as much right in the daily papers as has the work of the local baseball team, the court of justice, or the political party; and when this news is properly prepared, it will find a large and free acceptance. It is our business to originate such notable events that the papers cannot shut them out of their columns. A personal illustration may be of value.

Coming to Grace Church nearly seven years ago, I found that the building and the name were both on a side street. I visited Mayor Gaynor and secured his consent to speak at a church dinner; he consented also to invite any commissioners I might suggest. The request was made large so that my joy might be full. We had six or eight of them. They spoke at a church dinner. The next day all of the papers had from one to two columns of matter about this occasion and the speeches which these men made concerning their policies in working out their departments. In the same way, Colonel William Jennings Bryan was invited to speak when he was at the height of his popularity and he was glad to do so. Two thousand people

waited in the street three hours to see him when he came out. When Weston completed his tramp from New York to Chicago and back, he was invited to tell about his attitude towards total abstinence. He did so on a Sunday night, and every corner was packed.

No two men in the last twenty years of our country's history have influenced men more potently for righteousness than two who are the best publicity agents in this country; the names happen to be Billy Sunday and Teddy Roosevelt. They would never have reached so many millions, nor have done anything like the measure of good they did, if it had not been for the help of the daily newspapers.

Every Chicago paper has now a minister on its staff whose duty it is to go about in social service centers and church headquarters, and gather news as news—not alone for the church page, but to send to the city editor's desk and find a regular place. Papers all over the country are beginning to organize such departments. Constantly they complain that they cannot get hearty support from the church. It would pay a denomination in every large city to hire a publicity man to gather up and furnish news in a readable way.

It is not because of poor preaching or a puny gospel that many special revival meetings fail. There never were a finer company of clergymen than to-day, nor was there ever a stronger, more thoughtful and powerful sermon preached. But we must find some way to get people into the atmosphere of religion where they will think upon it and feel its influences. Mr. Sunday is not such a marvelous man, but he gathers people into a place where prayer is warming the air, and where folks are talking and thinking religion. Few hearts can then resist. In Seattle a group of business men accepted position on a publicity committee for three downtown churches pastored by Dr. Leonard, now Bishop Leonard; Dr. Matthews, then the moderator of the Presbyterian Assembly; and a Congregationalist. These laymen insisted on being given the liberty of advertising as they thought wise. They demanded front pages because they

were large advertisers, and the daily papers opened them. They hired a brass band and marched behind this band, and when it stopped to play on the streets they invited people to come. They burned red fire on certain street corners and shot off bombs on other corners. These unusual things attracted attention. In three weeks three thousand cards were signed at the union services of these three churches without a special effort at revival.

Very ordinary preachers who become evangelists have conversions, not because they are more skillful than the ordinary pastor, but because their very methods draw in the unconverted. Any man who draws the unconverted into his audience and preaches a warm-hearted straight gospel will have conversions, or the promise, "My word shall not return unto Me void," is in vain. If we are to build the Church, then, we must have special services and employ in those services the means that will bring the people in to hear the gospel. In the same way, we must find some method that will gather people into our regular meetings. Habit takes many to the morning service. In the modern day, busy business men should frequently remain home Sunday nights and cultivate their families. There are, however, thousands who will go to motion pictures, who will visit, who will roam about the streets, but who also would go to church if some unusual attraction would pull them on a Sunday night. They are tired from loafing during the day; they have an innate hunger for religion; they are ready to go some place. That is the reason we should have special features Sunday nights that will draw these people to the best of all places and will give the preacher the opportunity to preach to the crowd.

Dr. Gardiner went recently to a church in Indiana and found it empty. After a conference, he insisted upon being given a chance to use a motion picture on Sunday nights to draw folks. He did so and packed the auditorium, and since then has been preaching to hundreds. Another pastor hired a Redpath Lyceum attraction to give an entertainment Saturday night, held them over Sunday night, and by this means drew in one thousand people where before they had a couple of hundred. Of course

he took from two hundred to three hundred into the church every year.

The next question, "Why should I use church publicity?" Because it brings results. Canada took one hundred thousand American farmers into her land in one year because she bought advertising space in farm journals and daily papers and spent nearly $200,000 in doing it. The Newark library put out 1,000,000 books in a year, or five a minute, because it buys space in the daily papers and thus creates an appetite for reading. England wanted to get its men to enlist without conscription. Her authorities employed an advertising expert. He worked all night and in the morning had six phrases. He spent twelve more hours without break for sleep or rest, and at the end of these twenty-four hours he had succeeded in forming the phrase, "Your king and your country need you." That was blazoned on billboards and newspapers, and brought thousands of recruits into the ranks. A little later they desired to teach the citizens to be economical, and the same method was employed.

In 1912 the Anti-Tuberculosis movement received $19,000,000; they spent $2,200,000 for advertising and by that means increased their income twenty-nine per cent. A picture of helpless little Joe published in page space in the daily papers of New York brought thousands of dollars to the Associated Charities. Fifteen years ago the banks that advertised were counted wild-cat institutions. To-day no bank fails to advertise. It encourages the spendthrift to save and has increased thus the savings of thousands.

Some one well said that when the Bible was chained at Strassburg, there was the darkness of the Middle Ages over the world; but when the printing press came to life just across the street and began to print the Bible, darkness left the earth and civilization began to light all of its territory. If publicity gets results in the commercial field, in the mental field (for every university now has a publicity agent), in the physical healing realm, in the charity activities, in multiplying savings, why

should it fail to lead people to the fount of cleansing, to the great Physician that healeth, to the treasury into which all activities enter and from which we are to draw through eternity? It establishes the need of religion.

Great Britain never chewed gum. Wrigley was determined that they should begin the habit. He started a series of pictorial advertisements. In one, a father brought home chewing gum and threw it to the boy, saying, "Here is a bit of sweetmeat for you," and added, "And the best side of it is that you can chew it all day." The little lad looked delighted, and then said, "But can I swallow it?" The father added, "No, it wasn't intended for that, but because it is made of such pure material it won't hurt you if you do." The boy said, "It smells like peppermint"; the father added, "Yes, it has peppermint in it; that is the reason it is good for your stomach, for your blood, for your teeth." And so Wrigley introduced chewing gum and created business.

In a very despicable way a great tobacco company gave away cigarettes in China and thus taught the natives to smoke.

Mr. Gardiner, an advertising expert, once wrote me saying that in the old days the bell called people to church, but now the golf course and the automobile have succeeded in convincing them that they need these things more than religion. He added, "The Church must show them that no man can be made efficient or be really rested on Sunday unless he gives time to religion with its fount of God and its real spiritual food." In other words, the Church must point to the fact that no man can be fitted to do a full task by mere physical rest on Sunday. Those who take spiritual nurture will be stronger and more efficient than those who simply take rest on that day.

Some time ago System celebrated its twenty-fifth anniversary. Former employees wrote testimonial letters of their indebtedness for training that fitted them for their present high positions, and gathered similar letters from other widely known merchants in Chicago who took a page to print these testimonials on as their love gift to Mr. Shaw. Suppose we should get testi-

monies from one hundred noted men in the United States as to what religion had done for them and use a similar method.

Benjamin Mickle Brown, a layman, bought space in the Chicago Tribune for $100 and simply filled it with a Scripture selection, 1 Thess. 4. 13 to 5. 11. The next day he met separately two business men who told him that because they read that Scripture they had decided to give their lives openly to Christ. Macy in New York sells goods manufactured by the blind without profit. One advertising phrase set me thinking as I passed a blind people's home daily without any particular thought. "It is not their blindness but their idleness that hurts." So we can find phrases that make people think and push those phrases in front of them.

George C. Shane, a miller and wealthy Christian man of Philadelphia, found that his Church, the United Presbyterian, had seven theologically trained men ready to go as missionaries, but no money to send them. He secured consent and advertised, and in thirty days, instead of getting the $12,000 he tried for, he secured $19,000 to send these young men out. It is a sensible method. People cannot converse in street cars and subways to-day. They will read either the daily paper or the signs along the road or in the car. They will pay attention to the things that are pushed into their eyes.

Can any of us imagine Jesus preaching to an empty church? He was the best publicist of his day. George Jackson, in his book, The Preacher and the Modern Mind, says, "Christ's miracles were only the bell's peal to bring the people to hear His word." He preached in a boat. He borrowed the lad's lunch and fed the multitudes so that they could stay to the after-meeting. He permitted Himself to be hailed as king through the streets of Jerusalem. Paul went about Rome chained to a soldier, preaching the gospel. That would attract attention even to-day.

Wesley spoke from his father's tombstone when he was put out of his father's church. He employed the illiterate to proclaim the message. Everybody was talking about him in his day. When John R. Mott recently visited China, advertise-

ments were printed and circulated widely in the communities where he went. Three different missionaries in various countries have followed the plan of publishing in the daily papers a paid advertisement that they had office hours and would be glad to talk with any one who desired to find out about the Christian religion.

In a certain Brooklyn community, one church was packed whose preacher was only a montebank that understood publicity, while another church was almost empty with one of the greatest men in the world preaching. Gipsy Smith tells in his biography that he was preaching to empty houses at a certain town at the beginning of his career as a Salvation Army man; he then hired a band and began to preach to 5,000 people. General Booth never had a great audience until he carried banners through the streets proclaiming the fact that an ex-convict or an ex-drunkard would give his experience.

Binghamton merchants told the local pastors that they would open all their advertising space on a certain Saturday and would pay for it. They did so, and the increase in attendance the next day was thirty per cent. A Congregational church in Hartford appointed a publicity committee, which began to advertise, and an empty church was soon filled with 1,200 people regularly. They had the same pastor, but he was made over by the great multitude.

The words, "A Homelike Church," in Denver, led a lonely chap to hunt it up, come in, and there he was met with the gospel that had a good taste. He was converted and is now a fine young business man in Colorado.

An apt illustration from a service recently much criticized. Every one in America talks baseball. Paul in his preaching utilized the popular interest in athletics. He exhorted, "So run that ye may obtain." Dr. Charles E. Jefferson of the Broadway Tabernacle preached on baseball. The present speaker did the same. Dr. Jefferson, though one of the greatest preachers in America, did not have his church nearly full, because he did not let anyone know that he was to preach on that subject. The

other preacher advertised and had 1,500 present, at least three-fourths of them men, many of them not having been in a church in years. It was catching the mind at its common point of interest and then leading it to the fount of God and religion.

A young man was serving a suburban church with perfect ease and happiness, loved greatly by the ladies. He preached regularly Sunday nights to six and eight people. Then the new vision came. He asked to be moved. He went to a town of 900 population, where he did the crudest kind of advertising. He also put in entertainments Saturday nights and held the entertainers over until Sunday night, so that he could get an audience. But he preached the gospel and in less than four years he was preaching to more than 1,000 people. Recently he was put in charge of an important city church and is having equal success using publicity.

A few years ago a layman who originated Black Cat Stockings proposed that there be an Epworth League missionary library. The Methodist Book Concern said they could not publish it, as it made a risk of $7,000. He immediately advanced this amount himself and put it out for the purpose of scattering missionary literature, for he was a good publicity man. He brought a young man from Drew Theological Seminary and put him in charge. This work grew into the Young People's Missionary Movement, now the Department of Missionary Education. Some months ago the speaker met a bright young man in Cleveland who was a member of his church. He found that temporarily he was out of a position. He telephoned to Dr. Taylor suggesting that the missionary society put on a publicity man. It appealed to him, he telegraphed the young man, and as a result Dr. Taylor with his fine publicity training beginning back yonder, recognizing the possibilities of this man, put him in charge of missionary publicity, and now he is the editor of World Outlook, the greatest piece of religious publicity in this country or probably in any country to-day.

How shall I do church publicity? Gipsy Smith once stood on a Boston platform and said: "If I should be asked to step

to that organ," turning to the instrument behind him, "and put my finger on the key of success, I would put it on *B natural.*" That does not mean that we sleep at the task because we do not have the same gifts as some other outstanding pastor, for all have some gifts which, turned to the study and practice of publicity, will develop quickly and certainly. Every individual's success but points the way to the possible success of another person, and such success renders inexcusable the failure of the other. The "how" is found by studying all methods of sane and effective publicity and fitting them to the location, purpose, and financial resources of the individual church.

Advertising increases the income of the church as of other institutions, but it requires some capital for a beginning. It may be necessary for the pastor to do that, though usually in this day there are other men willing to do it; at times it is a man, or men, wholly out of the Church. Messiah Lutheran Church, in Philadelphia, appoints a committee to furnish the money and they give various entertainments to secure funds. Other churches assign one Sunday service collection a month to this fund. Whatever comes, find a way:

Lives of great men all remind us
That we will, if we are wise,
Leave fake modesty behind us
And get out and advertise.

FINANCE

Financing the Enterprise

By J. W. Van Cleve

Napoleon is credited with having said, "An army moves on its belly," a graphic way of saying that an army cannot operate without a sufficient base of supplies, which in turn requires a well-filled war-chest. This primal necessity of sustenance is upon every enterprise which uses men and women. From its compulsion not even the Church is exempt. An efficient church must be financed to an efficient extent, and in an efficient manner.

When is a church financed to an efficient extent? The usual answer would be, "When it is able promptly to pay all its bills." What are its bills? Are they only those which are recognized in the commercial world, collectible at law? Are not other claims of God and His kingdom to be discharged before a church can be rated as solvent? Nobody disputes the bills for heating and lighting and janitor service. The most of us would allow in the list of bills payable the salary of the pastor; a little grudgingly some would allow also the claim of the District Superintendent; and under protest that of the Bishop and of the Conference Claimants. But how about the so-called benevolences? Have they a place among the bills of a church? Do we owe God anything, beyond the maintaining of our own churches to save our own souls? Or is God a pauper in His own world dependent on our charity to get His kingdom along? When we have said that a church efficiently financed is one that is prompt to pay its bills, we have not closed the discussion, we have merely opened it.

In order to be financially efficient a local church must have a system of finance which is for that church an adequate response to the world-program of the Christ.

Your survey shows that very many of your churches are using the Disciplinary Financial Plan only in part. It will be found that where this is the case, the financial plan usually provides for the local expenses, while the benevolences usually are neglected. The real efficiency of a business does not begin until it does more than pay expenses. An investment which stops short of the amount required to put it on a profit-paying basis is not economy or efficiency, it is useless and wasteful folly. A church which does no more than finance itself to the point of merely maintaining its existence yields no increment to the Kingdom of God; it returns no spiritual dividends to its own supporters; it cannot be said truly to live, it "has a name to live and is dead."

Many of our churches and multitudes of our people have never dreamed of a system for financing the Kingdom of God. Some official boards do not even see the Kingdom of God. They can see a local church with its conventional services, Sunday school, and possibly a prayer meeting to save themselves and their families; they can even see a big denomination and be proud to belong to it. But they have never had a vision of their local church as the center of a community, touching all its life with Christ until it becomes a holy community, a miniature Kingdom of God; and they have never had anything approaching a vision of the world as a place where the Kingdom of God is moving, in a score of lands, in a hundred ways, moving in overworked missionaries toiling along the highways and by-ways of the world, in Bible women and hospital nurses serving through the lonely and painful corners of the earth, in native pastor-teachers and witnesses newly redeemed from heathenism.

A church which is only self-supporting is not worth supporting. Some official members seem to be haunted by the fear that their church will cost too much. Some churches are costing altogether too much because they do not cost more. They are investing money to a point just short of enough to reap a profit, and there they stay, year in and year out, doing business at a loss. The law, for churches as for individuals, is "Seek ye first

the Kingdom of God, and all these things shall be added unto you."

In thinking out and working out the problems of personal religion, we are shut up to one of two viewpoints. It is possible throughout, both in theory and in practice, to regard religion as a purely individual affair, a concern simply of saving our own souls. This view sums itself up in the old couplet, "A Heaven to gain, and a Hell to shun," entirely forgetful of the fact that Heaven is a manufactured product, and the man who has not created any while here is not likely to find any waiting for him when he goes hence.

Over against this selfish view is the world-view given us by Christ and his gospel. In a choice between these two there can be no argument. We have no message but a world-message, for "God so loved the world that he gave his Son," and that Son is "the Lamb of God that taketh away the sins of the world." We have no commission but a world-commission. We are to "teach all nations," to "preach the gospel to the whole creation." It is our mission to interpret Christ to the world; if we fail in that, we have failed finally and absolutely. A world-program of finance is the only kind that is Christianly possible. Neither a church nor an individual can live spiritually without the world-vision.

For this reason a financially efficient church is one which aims definitely at enlisting every one of its members in the fulfillment of the world-program of the Christ. The final test of a church's financial efficiency is not the sums of money which trickle into its treasury. We must know also what spiritual effects are produced upon all its members by its financial attitudes and methods.

The Every-Member Canvass is not a financial device, it is a spiritual necessity. It is not merely an effort to have every member discharge his obligation to the Church, it is really an effort of the Church to discharge its obligation to every member. One of the perils of a church is that its financial life may become a matter of devices rather than of devotion. There is a sense in which

giving is not a matter of option with any member of a church. Every member who is a real Christian must have his own share in the world-program of the Christ. And this program cannot function in the spiritual life of any man by proxy. The fact that the head of the family gives liberally in the name of the whole household, does not therefore bring all the members of the household into living touch with the world-message of the gospel. Furthermore, all genuine hearty giving has its spiritual reaction. There can be no true and well-rounded spiritual life from which this element is omitted, and it is self-evident that the spiritual reactions of giving are experienced only by those who give.

The every-member plan of giving is the only method which gives free concrete expression to the idea of God's original and absolute ownership. Our offering is not a price with which we purchase merit for ourselves, or a gratuity which brings God under obligation to us. It is not even so much the discharge of our obligation to God as it is the acknowledgment of an obligation which we never can discharge. The most liberal giver never reaches a point where he feels that his debt is fully paid. The very soul of worship is in such a gift rightly given. From the very beginning God's word has made giving an essential factor of worship without which it cannot be complete, and has held up the standard; no worship without an offering. Because giving rests upon the recognition of God's ownership it must be rendered by all who owe God anything, all who worship God, all who belong to God. Surely this includes every member of the Church, and the Church cannot discharge its duty to its members without giving to every one the opportunity of making his own offering. Many of our people need this to make their membership a thing of real significance to them. We have too many spectators or auditors in our church, people who thought they were joining the church, possibly tried to, but succeeded only in joining the church record. Let them help bear the church burdens, and share in the church enterprises; their church membership will mean something real to themselves at least.

A financially efficient church is one which finds its place in a unified and comprehensive program for the whole denomination.

It is obviously impossible for a single church to have a real world-program of its own. It is just as impossible to create a world-program by the independent efforts of any number of churches. We cannot produce a unified world-program through separate organizations, each pursuing its own way. The failure of this policy in the Methodist Episcopal Church led us to the Commission on Finance and the Inter-Board Conference. A record of glorious achievement is contained in the history of our benevolence boards. We may say paradoxically that the failure of our older policy was made manifest through its success. But we have become too great, our world has become too great, too complex, for the ancient methods. We cannot meet the new demands with the old machinery. Our churches are no longer subject to the predacious inroads of a horde of independent and irresponsible solicitors, who settled like Egypt's plague of locusts upon every green thing. The day is past when any one who will may found any sort of an institution on "hot air." We are beginning to bring Conference and local interests under some kind of supervision and authority, so that we can keep the way reasonably clear for those great connectional causes which are close to the very life of the Church. It is now time for a closer and more perfect coordination of the work of the great boards, so as to give the Church one great, constructive, inspiring appeal for the extension of the Kingdom.

The whole tendency of the special appeal in the long run is relatively to weaken rather than to strengthen the giving of the Church. It lays stress upon impulse and emotion, which are more or less evanescent, rather than upon principle and conscience, which are more abiding and have in them the breath of the eternal. The tendency is to attach loyalty and devotion to a cause or a local institution rather than to the Kingdom of God. Under the almost constant recurrence of special appeals, many of our people are becoming irritated and the springs of

beneficence are beginning to become clogged. In the bewilderment of conflicting causes many of our people hesitate until the benevolent spirit itself dies for want of exercise during the process of debate.

Let me summarize: A church that is financially efficient is one which has a system of finance that responds and corresponds to the world-program of the Christ, which aims definitely at enlisting every one of its members in the fulfillment of this world-program, and which finds its place in a unified and comprehensive development of the world-program for the Church at large.

Even to imagine it is an inspiration. Think of all the boards, united in pushing one comprehensive program for financing the Kingdom of God; think of the whole matchless organization of our Church, its connectional pastorate united in one steel-linked chain of inspired and inspiring personality, binding the Church to its world-task; think of every church in our vast connection, under this splendid pastoral leadership, finding its place in one immense, commanding movement for the speedy conquest of the world; think of every member of our four millions enlisted in the fulfillment of the world-program of the Christ! When you think of that, you can almost see our mighty Christ with the cross still upon His shoulders marching at the head of His loyal host, and almost hear their battle-song:

The Son of God goes forth to war,
A kingly crown to gain:
His blood-red banner streams afar;
Who follows in His train?

The Inherent Claim

By Joseph B. Hingeley

It is in the very constitution of Methodist law and Methodist thought that the claims of the old preacher shall be regarded.

Dr. Pearsons, the great missionary leader, in introducing a pension movement now that has taken such magnificent form

in the Presbyterian church, called it "the foremost claim on the Church." When the laymen at Indianapolis made a deliverance on this question of an adequate care of the retired preacher, they did not designate it as an inherent claim, nor as the foremost claim. The laymen, speaking as one voice, called it the supreme claim of all the claims that are on the thought and heart and the purposes and the purses of the Methodist Episcopal Church.

Do not forget the spiritual content of our message; we are seeking not merely fifteen million dollars for the permanent funds for retired ministers, but we are seeking to enthrone the ministry before the minds and hearts of our people, so that there shall come again that ambition that was kindled in the hearts of the young boys of our fireside, a generation ago, as they listened to the heroic stories of the Methodist itinerant. The Methodist minister is not only worthy of care during the days he serves, but so transcendently worthy that the Church should take care of the aged minister till the last second of his life. We are not seeking any longer to get money through pity for the poor old preacher—all that has been put out of the language and thought of the Methodist Episcopal Church. Methodism is in a campaign for an initial ten millions to bring our funds up to fifteen million dollars, not through pity of the old preacher, but through pity of a Methodism, should it exist, that would not fulfill its promises to take care of them till the last moment.

In his address for the Conference Claimants anniversary at Saratoga Springs, Bishop Hendrix told how a rich layman in the city of St. Louis, connected with the Southern Church, has set aside nearly two million dollars, one-half for the retired preachers in the Methodist Episcopal Church, South, and the other half for the preachers retired in the Methodist Episcopal Church.

Dr. Clemans, of our board, spent over a week in Texas, and they laid hold of him for every Conference of the Southern Church in the State of Texas to help secure five hundred thousand for the old preachers. And the coming issue of the Veteran

Preacher will contain articles by the great men of the Southern Church—for the North and the South are already one in their purpose to take care of the old preachers.

In 1908 we had $608,000 to distribute among 3,400 retired ministers and 3,600 widows and 300 orphans. In the short time from 1908 to 1915, when we had the latest full report, the amount of annual distribution arose from $606,000 to the sum of $1,217,000.

When the report of 1916 is completed, it will show at least $200,000 more. Four hundred thousand additional annual income will enable us to pay the full claim as established by law.

In a good-natured, half-bantering sort of way the General Conference at Minneapolis said to our little board, "Go to. Want something to do? Get five million dollars for permanent funds for the next quadrennium." Then they forgot us: they didn't give us a sou to breed money, but they said, "Get the five millions."

I put an appeal to several laymen, some twelve or fifteen hundred loyal laymen, that I know, and I said, "The Church has given us a task to get five million dollars, and has not given us a penny to do the work with."

They sent for this purpose $32,000. When I reported on it at Saratoga Springs a few months ago, I thank God that, through the loyal help of the laymen that have always stood by this proposition, there had been raised seven and a half million out of the five. Then the General Conference said, "Now continue the campaign another quadrennium, until you get fifteen millions."

Pennsylvania is in it; Pittsburgh Conference plans to increase its fund to $500,000. The old Central Pennsylvania Conference is in a campaign to bring its total up to at least $400,000. We are in a campaign in Philadelphia to bring up the fund to half a million; and in the reports of yesterday, it was shown that $250,000 is now in, and plenty of time between now and Christmas to get the balance.

The Wyoming Conference is engaging in one of the most care-

fully arranged campaigns that I have ever witnessed. When I first met a group of laymen a little less than two years ago in Scranton, it was the unanimous opinion of every one of them that if the pastors would lead, they had the money and were willing to give a half a million dollars to this cause. The Erie Conference is in a campaign for half a million dollars. The West Virginia Conference, touching this great commonwealth in two scanty points, has just engaged in a campaign for half a million dollars. The Delaware Conference is out for $50,000. The Washington Conference has begun an effort to raise the same amount.

It is a blessed cause. We do not need to wonder what the situation is with our people. There is no necessity to plead with tears or sobbing voice to help some old preacher from making his way over the hills from the parsonage to the poor house; there never was a sleuth or a hound whose scent was keen enough to discover the trail of a Methodist preacher on the road that leads from the parsonage to the poor house. God doesn't deal that way with his servants.

One Christian woman at Evanston called me on the 'phone one morning and asked, "Can you stop in and see me this morning?" And I stopped and she said, "I am eighty-five years of age. My husband left me a little fortune. I have been trying to spend it as I thought he would like." I know she put one hundred and fifty thousand dollars in an old folks' home; but she said, "I was thinking this morning that I haven't given anything for the old preachers. I don't think I will live many days. I expect to meet my husband soon. I know he wouldn't like it if I had to tell him, when he asks, 'What did you do for the old preachers?' 'Why, I forgot all about them.'" So she hastened to draw out her check-book and handed me five thousand dollars.

Don't wonder, friends: "Why, how did I ever forget it?" Now is the time to prevent regret.

PRAYER

By Fred B. Fisher

Our Father, we come to Thee because there is no other source of power to which we may go for the solution of all these problems that are to-day being considered. We come to Thee because we know that in Thee there is sufficient power and knowledge to direct the lives that will be dedicated to the solution of these problems. We come to Thee, our Father, in no spirit of discouragement because of all these things that we find about us; for Thou wilt show us how to meet every task. We are not asking that Methodism may be built up in this State. We are not anxious that any one denomination be made supreme in this commonwealth or in the eastern hemisphere. We are anxious only to build the Kingdom of God on earth, and we are anxious only that our Methodism may do her full share to bring about the reign of Thy will. Reveal the methods from Thy divine wisdom, and bring victorious success.

LAY ACTIVITY

The New Layman

By John T. Stone

The everlasting freshness of the life that Christ imparts seeks ever to express itself suitably to the needs of the current age.

This life is essentially service. He who imparts it came in the form of a servant, to minister in life and unto death.

The human servant is not above his Lord, the Son of Man. It is glory enough if he be *as* his Lord.

These fundamental truths of the life that Christ imparts have been obscured, more or less, throughout the history of the Christian Church, among the laity, by becoming limited, more or less, in their application, to the clergy. It is an unconscious and unintentional, but none the less hampering, limitation upon this basic truth of service to speak of the clergy as the ministry, when, in fact, every Christian is expected by his Lord to be like Him, a minister or servant in the work of the Kingdom.

This disposition to misuse language has also shown itself in a contentment with a poetic or symbolical or theoretical meaning of that intensely practical word "service." We have verbally subscribed to our Lord's command to serve, we have lustily sung our acceptance of it in the ardent hymns of the Church, and have satisfied our souls with the unspoken but tacit conviction that agreeing, and promising, and especially singing—more or less emotionally—our willingness to serve, is an actual doing of the service, like Mr. Micawber's method of paying his debts.

But the Spirit of God ever arouses His servants from this anæsthesia. In every age He has called clearly to awaken the rank and file of the Church to the danger of pretense and the need for reality in service.

Methodist men have a peculiarly inspiring heritage in the

history of lay activity and service in their own branch of the Church of Christ.

From the very beginning of the revival under Mr. Wesley's preaching lay activity and lay leadership became a *sine qua non;* the clergymen in the movement were numerically negligible. The local preacher, the exhorter, and the class leader, reinforced after a generation by the Sunday school officer and teacher, were numerous, devoted, and efficient—practical examples of the life of Christ expressed in religious service by those who in their daily occupations were laymen. The foundation-layers of American Methodism—Strawbridge, Embury, Webb, and others —were laymen working in secular callings for their own support. Asbury himself, our Methodist Saint Francis, was not an ordained clergyman until some sixteen years after he began his American ministry, although he gave his entire time to religious work. Technically, at least, he was a layman until his election as our first Bishop.

This active lay participation in the work of the Methodist Church received its most harmful check when the class meeting began to lose its grip upon our people; and the extent to which the class meeting has altogether disappeared measures pretty accurately the decline in lay activity. The class meeting was, and still is wherever it survives, a training school for lay workers. The danger of undue clerical dominance, incident to our system of limiting membership in annual Conferences to preachers, was always counterbalanced appreciably by the lay activities and influence of class leaders, who were a living link between the member and the preacher.

The Epworth League came, in the providence of God, about the time the class meeting began to disappear. It has offered to our young people primarily a larger range of service than the class meeting avowedly offered, although it must not be forgotten that the class meeting, at its best, opens up and develops Christian fellowship and service at every point of contact and in every form of expression.

There have been recent movements among all branches of

the Christian Church, including our own, which have greatly changed the relation of many laymen to church activities. Among these we will all recognize the Baraca and other Bible class movements; the evangelistic campaigns of William A. Sunday and others, enlisting large numbers of men in many cities, not only during the campaigns, but in permanent organizations and activities of a distinctly evangelistic nature; the rapid spread of the Prohibition sentiment and the launching of Prohibition campaigns in hundreds of cities and municipalities, all having their genesis in the Christian Church; the Boy Scout movement; the various brotherhoods, and the numerous social service movements of one kind and another, also originating in the churches. These have to do more particularly with the Protestant churches, but even among our Roman Catholic brethren, where the laity was for centuries almost, if not quite, a nonentity, so far as active participation outside of mere attendance upon services was concerned, the Holy Name Society, the St. Vincent de Paul and other charitable societies have enlisted in active church work thousands of laymen.

Among all these movements, however, the most conspicuous, perhaps, and the most productive of large results is the Laymen's Missionary Movement. It has given a start and has helped to shape the direction of many other specific lay activities. It is ten years old. Our Methodist Laymen's Movement was authorized by the General Conference of 1908, and was organized shortly after that conference adjourned. In the brief space of eight years it has exerted a potent influence upon the affairs of the Church; has contributed largely in men, in measures, and in counsel, to the good work of Methodism, in winning this world for Christ. It is not invidious to mention three outstanding contributions of this sort, namely, the Disciplinary Financial Plan, which was very largely framed and perfected by our Methodist Laymen's Movement, before its presentation to and adoption by the General Conference of 1912; the election of Mr. S. Earl Taylor as one of the corresponding secretaries of the Board of Foreign Missions by the same General Conference, which

election probably resulted, more than from any other single cause, from the splendid work Mr. Taylor had done during the preceding four years as General Secretary of the Methodist Laymen's Movement; and the election of Mr. Fred B. Fisher (who succeeded Mr. Taylor as General Secretary of the Methodist Laymen's Movement) as one of the General Secretaries of the interdenominational Movement.

None of these recent lay activities are new, in the sense that nothing like them ever happened before. They are new only as a revival, in somewhat different form, of activities which have been well recognized, and were widespread among previous generations of Methodists.

What message shall the men of this convention take to themselves from all these facts and carry back to their fellow laymen at home? Let me suggest the following:

First, we are not to think of the new layman, but of the new laymen. Let us never be satisfied with having a few outstanding laymen actively interested in the work of our church, but insist that every male member shall be doing something in the way of a definite daily service. Let us see to it that the day shall never dawn when a man will consider himself excused from church activity. May no member of the official board deem his duty fully done when he attends an occasional official board meeting or Quarterly Conference, or perhaps goes so far as to serve as an usher or collector at a Sunday service.

Second, there is no lack of work for these many hands to do.

The Disciplinary Financial Plan offers not only once a year, but if followed up properly, at least quarterly during the year, congenial and fruitful work for a large proportion of the male membership.

The missionary interests of our Church, so far as personal participation by the male membership is concerned, are almost entirely without attention. Here is another striking contrast, incidentally, between the men and the women of Methodism. The last General Conference made definite declarations on this subject, and clothed the Board of Foreign Missions with specific

authority to organize, through the pastors, every congregation as an auxiliary of that board, by specific enrollment and pledge of support on the part of the entire membership, following the good example which has already been productive of such marvelous results in the work of the Woman's Foreign and Woman's Home Missionary Societies. There is a white field here for a large committee of male members in every congregation, under the leadership of the pastor, to relieve the latter of the actual work, to do that work in thoroughgoing fashion, and place each congregation where it should be, as an active force in the propagation of the gospel throughout the world.

In 1918 and 1919 we will celebrate the Centennial of American Methodist Missions, by authorization and instruction of the General Conference. A Centenary Commission has been appointed and has begun planning a very comprehensive program, in which there is room and need for the participation of every layman. This program is not to wait until 1918 and 1919, although it will culminate then. There is much work to be done of a preparatory nature. Information as to the details will soon begin to be put in circulation. It is very necessary that every layman enlist in these carefully prepared endeavors to bring our world-wide Church up to an adequate meeting of its world-wide obligations and opportunities.

A large number of our men belong to one or more lodges, or other organizations of a fraternal or beneficiary nature, and find in such organizations a scope for their personal activities, an outlet for their human sympathies, and a field of exercise for their instinct for fellowship. Without the cessation of such activities on the part of any of our members, it is suggested that much of that kind of work ought to be done by the Church, and that the failure of the Church to do it accounts, in part, for the preference of many men for the lodge. There should be in every church an active organized body of male members, meeting not less than once a month, preferably oftener, for the purpose of looking personally after the poor, the sick, the aged, the wayward, and in order that the Church, as a Church, may do its

share of those communal and civic tasks and thus answer the challenge and silence the criticism which is heard so frequently in these days from those who are interested in social service.

Every male member should feel it to be distinctly his privilege and duty to be present regularly at the mid-week prayer service and at the special revival services, whenever they are held. At such services he should not be a spectator or listener merely, but should recognize and discharge his personal obligation to participate actively by audible prayer, by personal work in the winning of souls, or in any other way which may be indicated to him by his pastor.

There is a yet more personal and intimate service which every male member of the Church should render to his Master. In his daily contact with unsaved men, at the bench, at the desk, at the counter, the opportunity should be constantly watched to offer them the life which we ourselves enjoy through faith in Jesus Christ. The doing of this kind of work will inevitably bear abundant fruit, not only in the winning of others, but in the enrichment of the spiritual life of the worker himself.

The development of the Sunday school activities of our Church will be a surprise to many who have not taken the trouble to read the reports of our most efficient Board of Sunday Schools. This work is growing by leaps and bounds. New Sunday schools are being started and old ones enlarged. Here is a wonderful field, most interesting and most fruitful, in which thousands of our laymen can find a congenial and blessed exercise for both faith and works.

One of the newest and most compelling avenues for lay activity is offered through cooperation with the movement to provide adequately for our veteran preachers. The debt we all owe to these men of God, who have spent their lives without any possibility, in most instances, of laying by a financial store for the days when their financial earning power is greatly diminished, or altogether ended, is a debt of honor and a debt of gratitude. According to the Discipline of our Church, we do not pay our preachers salaries. We do, however, guarantee them a comfort-

able living, and that is all. To our shame, be it said that even when they are actively at work the living furnished to many of them is none too comfortable. This guarantee, which every young man receives when he definitely foregoes all other avenues of income, certainly refers not only to his active years, but to his whole life in the ministry, whether active or retired. The least the Church can do for its aged preachers is to make good as a matter of common honor and common honesty the agreement which these men took in the flush of their youth, when they surrendered all earthly ambitions that they might devote their lives to the service of their lay brethren. It is a debt of gratitude, as every man whose life has been strengthened, guided, steadied and blessed by the ministry of our Methodist preachers, will frankly acknowledge. We of the laity have received blessings, which cannot be measured, at the hands of these men of God. Even in our secular affairs we have profited by the lessons of industry, thrift, efficiency, and right living which they have year after year put into our lives. The least that we laymen can do is to provide for their old age, so that they will not be, in any sense, pensioners upon charity, but will be in the position of independent sharers in an adequate provision to which their past services fully entitle them.

Another field that offers opportunity and demands active personal service from every Pennsylvania layman is the work of the Anti-Saloon League in its fight for the prohibition of the liquor traffic. This Keystone State is not as far advanced in legislation on this subject as many of its sister States. There is much work to be done involving some appropriate task for every citizen. The Church has always led in this reform and must continue to do so, although the economic and social arguments appear to have greater potency with many voters than the moral and religious arguments. While we deplore the exaltation of the dollar above the human, yet even on that material basis we welcome reinforcements in our fight against the saloon. But these and all others whose votes must be cast and counted for prohibition if it is to win, must be registered, it must be

made certain that they vote, and the vote must be correctly counted and reported. In preparation for all this much personal work must be done in canvassing from house to house, distributing literature, and addressing meetings. The liquor interests are abundantly supplied with money and men. The Church must supply sufficient unpaid volunteers to offset the mercenaries of the saloon interests, in the work of propaganda and organization preparatory to the actual test of election day. It is a big undertaking to vote Pennsylvania dry, but if every layman in our churches will enlist the victory can be won.

Third, what is the ideal relationship between the preacher and the new layman? Certainly the layman is not to take the preacher's place, notwithstanding the fact that turn-about might be fair play, for the preacher has for many years found it necessary to take the layman's place in a great many church activities. The objective of all this stirring up is to relieve the preacher of the layman's work, so that he can do his own work and fill his own place. The preacher must always lead, invite, encourage, assign, and train his laymen, and the laymen must never undertake to boss the preacher, or to usurp the preacher's natural and proper position of leadership. The preacher, on the other hand, will make a dreadful mistake if he interprets the revival of lay activity as in any sense a release from his own responsibilities. Unless he leads, not only in the distinctively preacher's work, not only in the distinctively spiritual or revival work, but unless he holds himself constantly forth as the leader of his brethren in all of the various forms of activity, these activities are not apt to materialize. The time ought never to come, and probably never will come, when the laymen will undertake in any considerable measure any sort of church activity unless their preacher places himself at the head of it, where he properly belongs, and where they have a right to expect to see him.

We must have always in all things and in each man, whether Bishop, preacher, or layman, that life which is life indeed, abundant, victorious—the life of Christ within us, which brings

every thought into the captivity of His obedience. We must be able to say, not as a quotation from the Scriptures, but as a truthful declaration of our own condition, "I live, yet not I, but Christ liveth in me; and the life which I now live I live by faith in the Son of God, who loved me and gave Himself for me." This is the secret of the new layman and has always been the secret of Christian activity since the victory of the first Easter morning. Old things (indifference, sloth, complacency, worldliness, grudging giving of time and money, spiritual deadness, reluctance and inability to win souls in personal contact) must pass away; all things (energy, interest, humility, spiritual health, unworldliness, adequate giving of time and money, joy and freedom in personal soul winning) must become new: when Christ really sweeps clean our whole being and occupies this living temple of ourselves in its every part.

PRAYER

By Bishop Hamilton

We thank Thee, dear Lord, for these, Thy servants who, out of hearts that are warm with consecrated love, have poured out their passion for Thee into the hearts of these, Thy children. O Christ, touch these, the children of Thy faith, the masters of the vineyard, and as Thou sendest them back to the wonted ways, may they go with the hush of eternity in their souls. May they go out, dear Lord, to be Thy men, to be children of the faith, with something of the sweet communion of Thy Holy Spirit upon them, with something of the consciousness that Thou hast promised unto them the kingdom.

"Fear not, little flock, it is Thy Father's pleasure to give thee the Kingdom." In this promise of the Kingdom, O Jesus, Thou Saviour of the world, put upon our hearts such a sense of dedication unto Thee, such a perfect surrender, that we may go forth having put our hands between the King's hands, may go forth companioned by the eternal, may go forth quickened in our faith by the splendor of Thy love, may go forth bearing that love enchantment that shall rob the world's heart of every divination against Thee, every enchantment against Jesus.

PART IV

BETTER THINGS THROUGH WHOM?

GOD

A Present Pentecost

By Bishop Berry

Pentecost is the presence of the Comforter, the Strengthener Almighty.

The word Pentecost has been much misunderstood. It has often been misused. It has been attached to extravagances which we cannot approve. But, brothers, we must not allow the misuse of a term to separate us from the truths which center in it, and from the unspeakable blessings which are associated with it. We are to hear about prayer this session. How appropriate! As these brethren lead our thought, let us accompany them with our prayer. Let this be the preeminent note in this gathering. Eloquence, yes; rapturous singing, yes; high tides of enthusiasm, yes; strong resolution of greater devotion to Jesus Christ, and increased loyalty to His Church, yes; a shout in the camp before we close, certainly. That is all good. But, brethren, all will be superficial and short-lived unless, in answer to prayer, we have Pentecost.

We may have the leadership of the Pentecostal personality, the Holy Ghost sent down from Heaven. I think this body of men is facing that truth with all seriousness and earnestness at this hour. I think this is a prayerful crowd, a trustful group, and we are going to have our hearts all set on fire. We are expecting to be vitalized by His presence.

This is the Pentecostal dispensation. Not a promise that centered in Pentecost has ever been withdrawn or modified in the slightest degree. And as the disciples were warranted in looking up and expecting, without any doubt, the coming of the promised One, so we are warranted in looking for Him this afternoon.

Jesus said, "Among those born of women, there hath not risen

a greater than John the Baptist." "Nevertheless, he that is least in the kingdom of Heaven—in the kingdom of grace, the kingdom of this dispensation—is greater than John the Baptist." The man here to-day, because of the times in which he lives, because of the promises which center in his time, this Pentecostal time, is a greater man, in the privileges that have been conferred upon him, in the honors that have come to him, in the possibilities of his life, than the most exalted man who lived prior to Pentecost.

Oh, that we would realize our privileges! Now, the Holy Spirit is not a mysterious, indefinite something floating about us, a kind of mystical influence which is sweeping upon us in this room. He is a divine Person. Are we going to open our hearts for the incoming of God Himself, the Holy Ghost? If He shall take possession and illuminate our minds, guide us in our thinking and guide us in our expression, guide us in our singing and guide us in the conclusions that shall come out of our deliberations, Pennsylvania Methodism is to feel for years the vital touch of this great gathering. A new day will dawn in the Church.

Come, Holy Ghost, our hearts inspire,
Let us Thine influence prove;
Source of the old prophetic fire,
Fountain of life and love.

The Place of Prayer in Our Lives

By W. E. Doughty

"I EXHORT therefore, first of all, that supplications, prayers, intercessions, thanksgivings, be made for all men." 1 Tim. 2: 1.

"In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God." Phil. 4: 6.

"With all prayer and supplication, praying at all seasons in the spirit, and watching thereunto in all perseverance and supplication for all the saints." Eph. 6: 18.

"I desire, therefore, that men pray in every place, lifting up holy hands." 1 Tim. 2: 8.

"Pray without ceasing." 1 Tim. 5: 17.

"In the morning, a great while before the day, He rose up and went out into a desert place and there prayed." Mk. 1:35.

"It came to pass in those days that He went out into the mountain to pray; and He continued all night in prayer to God." Luke 6: 12.

"And when they had prayed, the place was shaken wherein they were gathered together; and they were all filled with the Holy Spirit, and they spake the word of God with boldness." Acts. 4: 31.

This convention is a momentous enterprise. Its possibilities are boundless. Its limits of blessing no man has measured or found.

There are ahead three days of vision, three days of facing tremendous world business, three days of listening afresh to the call of God. It is well therefore that at the very beginning we stop to quiet our hearts; that we pause to steady ourselves as we face the issues of a great meeting like this. If this convention and the energies that are released by it, do for us what they ought to do, if they straighten our course, if they deepen and widen the channels in which life flows—nay, if the energies released here lift us out of the old deep-worn beds into new channels of power, it will be because the superhuman forces work their revolutionary will upon our lives.

If these blessings flow from the convention, we must give ourselves to prayer at the very beginning. Why? I think a part of the answer is found in an announcement that was sent out in the early days of the Men and Millions Movement of the Disciples of Christ. In speaking of what the movement ought to mean to their Church and to the world, the document says, "If this Men and Millions Movement could succeed without prayer it would be a calamity." If this convention could succeed without prayer, it would be a calamity. Organization alone, perfect as human ingenuity and skill can make it, can never save the

world; educational campaigns alone can never arouse a slumbering Church; the giving of money alone, however vast the amount, is not sufficient to undergird the enterprise, for it is fatal to get money from men without giving them a spiritual equivalent. If the Church of Jesus Christ is to break up the inertia and indifference in the home Church, if she is to face with resolute courage the tasks of this hour, if America is to lift up to the hungry eyes of the world the ideal of brotherhood, there must be a great expansion of vision and power in American Christianity.

There are four things about prayer that I wish to emphasize as we begin our convention; and as these words are said, I trust that a voice may speak to you that is more powerful than any human voice.

First, Prayer brings men into direct contact with reality.

Someone has said that the three dominant notes of our time are unity, reality and universality. The themes of this program may be grouped around those three words. Unity will be the subject of the session to-night, and all through the program the note of universality will be heard. In the beginning and throughout the entire three days there must be reality if the results are to be rich and lasting.

Research brings the scientist into contact with reality in the physical realm by means of his implements, his scalpel, his microscope, his mathematics. He observes things, he has emotions, he makes discoveries, he sees God at work in ways of which the common man is not aware. Through his observations, through his experiments, he comes into direct contact with physical reality. The chief means of bringing men into touch with vital, spiritual realities are the Bible and prayer. Christ never yet became or remained real to any man who ceased the study of the Book. Reality fades out of life if men do not pray. The greatest need of the world is for a fresh discovery of God. If the Church is to win back the lost frontiers, if her expansion is to end only where there are no more frontiers, she must have a deeper, richer, fuller, freer life in Christ.

First of all, in this convention, this message is spoken calling us back into touch with the fundamental sources of power, that there may be released in our lives and through this convention out across the world those limitless resources of the inexhaustible God that shall enrich and refresh the thirsty earth.

There are three forms of prayer. There is first of all what we call communion, fellowship with God.

Not Thy gifts I seek, O Lord,
Not Thy gifts, but Thee.
What were all Thy gifts without Thyself,
What less or more?
Not Thy gifts I seek, O Lord,
Not Thy gifts, but Thee.

This is the heart of prayer. It runs like a line of light through all teachings regarding prayer. To have a vivid and unbroken sense of the presence of Christ is a priceless possession.

My Lord, I find that
Nothing else will do
But follow where Thou goest,
And when I find Thee not,
Still run to meet.
Roses are scentless,
Hopeless are the morns,
Rest is but weariness,
Laughter but crackling thorns
If Thou, the truth,
Do not make them true.
Thou art my life, O Christ,
And nothing else can do.

There is nothing that brings men into such close and transforming contact with reality as communion with God. It was Horace Bushnell who said, "I know Jesus Christ better than I know any man in Hartford." Such intimacy with Christ is impossible without prayer. Can it be said of us as we come together in this room that we know Jesus Christ better than we know the man who sits by our side, or the man who traveled

to this place with us, or those who are most closely associated with us in service?

Communion, direct contact with reality, comradeship with Christ—that is essential and central if life is to be rich and free. I know of no one who expressed the reality of communion better than Archbishop Trench, in those familiar words which are worth repeating again and again.

> Lord, what a change within us one short hour
> Spent in Thy presence will avail to make!
> What heavy burdens from our bosoms take,
> What parched grounds refresh as with a shower.
> We kneel and all around us seems to lower;
> We rise, and all the distant and the near
> Stands forth in sunny outlines brave and clear.
> We kneel how weak, we rise how full of power!
> Why therefore do we do ourselves this wrong,
> Or others, that we are not always strong,
> That we are ever overborne with care,
> That we should ever weak and heartless be,
> Anxious or troubled, when with us is prayer,
> And joy and strength and courage are with Thee!

There is another form of prayer, which is called petition, definite request for special objects. Prayer may not be rightly regarded as a means of commanding the physical laws of the world. Prayer is not a secret spring that we can press and get anything we wish from the universe. Prayer is not an Aladdin's Lamp. But there are great areas of need which prayer alone can fill, and no human concern is too trivial to take to God in prayer.

Then there is intercession, that selfless form of prayer in which the life goes out for others. It puts on deposit with God resources which He can use for the blessing of the world.

Just this last week I have been reading again the moving life-story of Ding Li Mei, that young Chinese pastor who, perhaps more than any other man in our generation, is giving his life to intercession. It is said that he has a list of over two thousand persons for whom he prays by name every day.

Kepler of China tells how they were on a special mission together and were entertained in the same house. About midnight Kepler went by Ding's door. A light was burning, he heard him walking up and down, and knew he was still awake. In the morning he chided him for keeping such late hours. With a smile Ding said, "Friend Kepler, when you and I separated last night, I still had five hundred friends for whom I had not prayed, and I could not lie down to sleep until I had remembered them in prayer." Is prayer a reality to us like that? Does it mean actually entering into fellowship with Christ—identification with Him in his redemptive program among men, so that we can pray as Ding prays for one hundred or five hundred or two thousand workers each day? His is a life lived in contact with reality.

Second, Prayer is the most potent human means for recovery from spiritual exhaustion.

Prayer brings us into direct contact with reality—that is a first but not a final truth. Many men sitting on this floor probably are suffering from spiritual exhaustion. We are to-day developing Christian activities faster than spiritual power. There are many ministers here upon whose spirits the strain of yesterday still lingers. Some of us had to hurry, perhaps, to reach this place, and we have not had much time to pray to-day. In multitudes of lives the daily quiet hour alone with the Bible is unknown. Business men here and in our churches have two or five or ten lines of business, with all the terrible drain upon a man's vital forces that such a life means. The result is spiritual exhaustion. What is there that quite so wonderfully as prayer recovers men from spiritual exhaustion? Has not a deep life of prayer been the secret of all commanding personal spiritual leadership? That surely has been true of all those great periods in history when there has been recovery from spiritual depletion and exhaustion.

Our attention has been called to the meaning of Pentecost. Have you ever stopped to realize that in that period of spiritual

exhaustion, when the world's heart was sick, prayer had a large place in the recovery of the age from spiritual exhaustion? Jesus said, "I will pray the Father and He will give you another Comforter." Then the disciples gathered together and for ten days their one occupation in the upper room was drawing close to God in prayer. As a result of the united prayers of Jesus and of that first company of disciples, new spiritual vitalities were released in the hearts of men, the effects of which still linger in the world.

Think of the rise of the missionary movement in Germany. There was a spiritual exhaustion, and it was men like Zinzendorf, by their intense spirituality and their lives of prayer, that lifted Europe into new contact with God and into new spiritual power.

Think of the Wesleyan revival! What was it but the recovery of England, and then of other Anglo-Saxon peoples, and through them many other peoples, quickened into new life?

And what was the Welsh revival? The two distinguishing things about that spiritual upheaval were devotion to prayer and a new interest in the study of the Word of God. What was it that caused the Welsh revival to spread out to the Kassia Hills in Burma? Was it not because out in Burma there was a drawing together into a unity of prayer of those who were leading the hosts of God?

What was it that broke the stony heart of Korea and started the awakening which resulted in unprecedented expansion? The awakening began with the missionaries upon whose hearts came the burden of prayer.

What was it that has stirred India, that burning heart of Asia, until, at the doors of the Methodist Church alone, one hundred and fifty thousand stand waiting who cannot be received? It is because leaders in India prayed that the land might recover from her spiritual exhaustion.

What was it that in the days of Finney moved this nation with spiritual power? Men gave themselves to prayer. What is it that is stirring the heart of American cities under the leadership

of Billy Sunday? Many things, not the least among them, five thousand, seven thousand, ten thousand meetings for prayer during weeks before his coming.

On November fifteenth was celebrated the tenth anniversary of the founding of the Laymen's Missionary Movement. The plans for the awakening of laymen took shape ten years ago in a meeting for prayer, and all through the history of the Laymen's Movement dependence has been placed more on prayer than on machinery. What is true of the Laymen's Missionary Movement is true of every other great missionary agency—they have been called forth and energized by prayer. Recovery from spiritual exhaustion, humanly speaking, depends upon the release of spiritual energies resulting from entering deeply into fellowship with Christ.

Third, Prayer is a fire.

Go back to the picture of the altar of incense in the Old Testament. It was the one altar on which the fire never went out. That was its unique characteristic. The fragrant incense rising was an evidence that the fire was there. The ever burning fire was the central reality. Prayer ought never to burn low on the altar of the heart or in the Church. What are the three things that fire does?

Fire gives light. Prayer gives light. I know of nothing save Bible study that so illuminates the soul, that is so powerful a solvent of difficulties as prayer.

No book that has fallen into my hands in recent years has helped so much to shed light on this problem as The Meaning of Prayer, by Harry Emerson Fosdick. It has a challenging message for our times, and deserves a thoughtful reading.

Fire provides heat. Oh, the warmth and glow of life that is lived among the spiritual forces! This is needed everywhere. I think of McCheyne of Scotland, who died when he was only a little past thirty. What a deep life of prayer was his, and how it radiated warmth everywhere he went! It is said that McCheyne often went into his pulpit on Saturday afternoons

when the church was quiet and dark and cold. Sometimes the old sexton, looking in at the door, would see the young Scotch minister with his head bowed over the Book where the Scripture lesson for the next day was found. He prayed that the next morning, when the people entered the church, he might speak with power that would move them toward Christ.

John Timothy Stone of Chicago tells of an experience he had at the Edinburgh Conference with an old Scotchman who was standing near the statue of John Knox, just outside of the Free Church Hall. As he looked up at the statue of Knox, he talked about Knox and McCheyne, the two great heroes of the religious life of Scotland to this old man. He said, "This man Knox did great things for Scotland, but young McCheyne's prayers touched a chord in Scotland and in Scottish hearts that even this great man never touched with all his power. He called down the power of God upon Scotland, and it is with us still."

Fire consumes. Prayer searches out the secrets of a man's soul like fire and consumes the dross and selfishness as does no other practice. As the fire in the temple never went out so may our prayer life burn unceasingly.

Fourth, Prayer furnishes men with weapons of war.

Will you read again that sixth of Ephesians with this thought in mind? The shield, the sword, the panoply of the soldier: the crowning weapon of it all is prayer. Read it once again and you will see how the apostle piles up one phrase after another, names one great weapon after another, and at the very climax of his description is prayer. Sometimes it is the tender instrument that heals broken, sore hearts, but at other times, it is the implement of the wrecking crew. It breaks down walls, it opens closed doors; it puts iron will into men and brings victory out of a great fight. It is a practical working force. Men need to rediscover the fact that prayer puts weapons of war in the hands of spiritual warriors.

Shall we not then, in view of all that prayer means in the Kingdom of God, give ourselves afresh to the highest creative

ministry of human personality—in the confidence that God hears and answers?

I know not by what methods rare,
But this I know—GOD answers prayer.
I know not when He sends the word
That tells us reverent prayer is heard.
I know it cometh—soon or late:
Therefore we need to pray and wait.

Prayer Lifting a World's Burdens

By Bishop Quayle

The good word that confronts us on the program is "the world." We have thought in terms of counties and townships and municipalities and States and the United States long enough. God has been rather urgent, and God has been rather patient, while we crowded up so slowly towards His word—"the world."

Oh, that big word, the world, the place we were built for, the chime of whose bells is ringing forever in our hearts, the world, the great round world with its multi-populations, with its strange griefs, with its bitter sorrows, with its mighty manliness, with its unspeakable and indescribable heroisms! Oh, the world! And we are to talk about lifting the world's burdens. Oh, this big world has such big business on its hands and has such a long day's work, and the day has to get up so early every morning and go to bed so late every night, and the stars have to stay and work all night and do the work that the sun and the daylight did not do. Oh, the long, big, weary day, the big-fisted, the big-handed, the big-brained day of the world, that doesn't sleep around the world any time. It is always waking, waking, waking, waking, waking.

The world has so much trouble of its own; it has to hold the mountains up, and it has to hold the folks, and that is worse—and the mountains are cleaner than the folks. Oh, the world's burdens! But the talk is about this world of folks, and for a few minutes may I talk to you about the world's burdens, and

the world's God, and the world's man, and the other-world dynamic from God to man and from man to God?

The world has so much trouble, the world is diseased and it must be busy all the while, making a living, getting ready to die; it is making a living and planting flowers in the frontyard and in the backyard, arranging the raking of the leaves in the fall, and burning rubbish in the spring—all the while it is getting ready for life, it must be getting ready for death. Every man has one hand and one foot on a spade, digging his own grave and the graves of his beloved, and the other hand he has on the hoe, the hoe of life wherewith he is hoeing the rows of corn to feed the world.

And the world has so many burdens—it's a sick world, and it's a tired world, and it's a worn-out world, and it's a slothful world, and it's a dim-eyed world, and it's a near-sighted world, and it's a very, very wicked world, and it's an unspiritual world. These are the burdens we must deal with. We don't dare to get along without disease because if we didn't have disease what would we die of? These people that are going to do away with disease —they wouldn't even let us die self-respectingly. We do not want to be somebody and to be taken off by a nobody. Disease is hard to bear, and it is heavy, and it lasts the long night and all the day. Sick folks wait for the night, and all the night they wait for the morning, pray for the morning. The burden of disease! There are so many diseases of the people in the world, the ache of the heart and the ache of the foot, and the ache of the brain, and the ache of the hand, and the emaciation of the frame! It is a diseased world—that is a burden.

Then it is a starving world where Christ hasn't come. It is a curious thing that when the Christ Farmer comes around, people quit starving. Isn't that beautiful? Just as soon as the great Master of the Farming comes by folks quit starving. Sometimes they live on breakfast foods which is nigh it; but they don't wholly die. The world is starving in so many places—the cry aches up the sky from the east and up the sky from the west. What is the cry? It is the cry of the starving babes and it is

the cry of the starving mothers; and the children are calling for bread, for bread, and the mothers are calling for bread for the babes, and the men are calling for bread for the women and the babes, and it is a starving world.

But it is a sinful world. Its hands are gloved in the black of sin, and its feet are slimy with the slime of sin. It is such a wicked world! How are you going to lift the burden of starvation? How are you going to lift the worse burden of sin? How is the world going to become rid of its sin?

Oh, what a beautiful and lovable place it would be if the world's sin were abolished, if the world's sin were gone, if we had white hearts, if we looked the sun in the face and said, "I am like you and you and I are brothers." Ah, it would be beautiful! But we are sinners and the world is full of sin. Who is going to lift the world's sin and how is the world to get clean?

It does say in the last chapter of Revelation—and I have read it with many a tremor in my heart—that no one enters the glorious gate that maketh a lie, nothing gets in and nobody gets in that isn't white. Who is going to make us white? Who is going to take away our crimson and our blackness and our shame?

Oh, the world's burdens! It can't see far. It can see a nickel and it can see a dollar and it can see a dime, and it looks for it if it doesn't see it; it can see a field and it can see a town and it can see a town lot, it can see raindrops sprinkle on its hand and it can see the clouds gathering in the sky, and it can't see the stars—there aren't many people besides God staying around watching the stars. They say, "I guess they are up there all right, Amen." They don't watch the stars. But who is going to see afar off? Who is going to see back beyond the stars? We can see this side the stars; we know what is on this side of the stars, but there is no place this side of the stars for an eternal home, and there is no place this side of the stars for an eternal companionship. The other side of the stars! We are near-sighted and that is our burden.

Then we are deaf and can't hear God when He calls. We can

hear Niagara in the night, and in the day we can hear it thunder, and the challenge of the Atlantic in its storm-time we can hear, and we can hear the breathing of our little child when it sleeps, and we can hear the feeble voice of our dying relatives; but oh, we don't hear the voice of God! We don't hear His voice when it trumpets across the world, when God is calling by every morning and calling by every night, and calling by every star, calling by every blooming flower and calling by every glorious golden harvest, calling by every birthday and calling by every marriage altar and every gladness in the human heart of love, calling by all the multitudinous needs of the world! We don't hear God!

Our burdens! Who is going to lift our burdens? How are we going to rid this world of its burdens—this vast, urgent world of ours, this world that never tarries, but rushes onward with a swing like the momentum of eternity, the world to which God has been saying, "Swift, swift, nor rest till I bid thee"? Say, who is going to lift the world's burdens?

There isn't any answer; there isn't anybody around that can do it. There isn't any power around us that can do anything but give us advice, and we don't need advice, we have had more than we have ever used, and we have had lots more than ever we wanted, and we don't care much for advice anyway.

Who is going to lift our sin, and who is going to lift our care, and who is going to lift our shame, and who is going to wipe our blushes from our cheeks? Who is going to say, "Hold up thy head, man, and look the world in the eyes"? Who is going to make a dirty man wholesome, and who is going to make a foul man gracious, and who is going to get a devil to be a good guest in eternity, to sit down at the Lord's supper and sing? Who is going to do that? And the answer is—God. We've got it; we've got it. Nobody else has it. Heathenism has not got it, Confucius-ism hasn't got it, the uttermost parts of the earth have not got it, Mohammedanism hasn't got it, Culture has not got it—God's got it.

What are you going to do with the world's burdens? Answer: The God of the world can take hold of the world. He made the

world—and I wonder if He could not remake it if you'd give Him a chance? O God, O God, hurry up, hurry up! Take the world in Thy white hands and lift the world. It is the world we need lifted, the world's burdens. Oh, blessed be God! It was spoken a long time ago—those Romans and those Greeks said everybody that wasn't a Greek or Roman was a barbarian. And those kindly, gracious Jews called everybody that wasn't a Jew a gentile, but Christ came and he called them all brothers, thank God. He took the Jew by the hand, He took the Greek by the hand, and He took the Roman by the hand, and He took the downtrodden by the hand, and He took the slave by the hand, and He said, "Brother, I will be glad to lift thee up." That was His business.

The woman was ashamed and hid her shameless face in her hands. He took her hands from before her face and said, "Thou art ashamed. Thy sins are forgiven thee. Go and sin no more." She went away singing so they thought that all the larks that ever sang along the mornings were tuning up that morning.

Lift them up! We've got a God bigger than the world, thank God. That's the trouble with lots of people: they haven't any big God; they have a big world and they have big cities and they are full of the city problem, and they are just as tumultuous with the country problem, and they've more problems than a boy with sums in arithmetic, and they are so full of problems; but they haven't any Mathematician; that is the trouble with them; what they need is not the problem but the Solver. What we need is not the slate with the ciphering on it, but what we need is the Cipherer; the God that is, is a world's God, not a God of the hills nor a God of the valleys nor a God of the sea, but a God of the earth. He made it: He can remake it. Give Him a chance and He can be the Almighty God of the world.

Now, do you know that all the world needs is to get up on the heart of God where the eager lips of God can kiss it—on the heart of God where the eager lips of God can kiss the lips of the world? But how is it to get up to the heart of God? Who is going to take it from the ground and put it up on the bosom of the

Almighty? When the ships are on the sea, then when the waves rise, the ship rises with the waves and it isn't much trouble for the ship. You don't have to go and pull the ship and say, "Come on up here." Sometimes I see the boats on the shore, in the valleys of the river, the mud valleys of the river, and there they lie on one side like a wounded sea-gull nigh to die; and they are so unbeautiful, and they are not sailing, they are not upon the sea. And then the sea comes in and they begin to rise, and the sea comes in and they float, and the sea comes in and they sail away. If God can get at us He can help our needs. That is so, brothers; it is God that can answer to our needs, God is the answer to our necessities.

There was a little fellow who was black, and his daddy was black, and they were twin blacknesses, only he was a less blackness than his father. His father was a big block of beautiful blackness and you could have used him for coal, so far as his looks were concerned, and he had this little boy. The doctor said his hand had to be taken off, and the doctor said the little one had a bad heart, so he couldn't use an anæsthetic; and the only way he could take the hand off—the left hand that had to go off—was to cut it off while the boy sat and felt the pain.

So the big daddy—for daddies are all alike, thank God—they are like mammas, as the old black mammy said, "Mothers is all alike on the inside," and fathers are all alike on the inside,—thank God, there aren't any black fathers or brown fathers or red fathers or yellow fathers or white fathers—just fathers. And so the big daddy leaned over the little chap and said, "Lookey here, sonny, dey say dey can't cut your hand off unless you hold it out by your lonesome." The little fellow looked at his daddy, and he says, "Daddy, if youse hold my other hand, I holds dis hand, and the doctor cuts it off." So the lad reached out his right hand to his daddy and he reached out his left hand to the doctor. The doctor began to finger with the instruments and to cut with the knife, cut the little hand. The little lad looked at his father, and his father with his two black hands held the one little black hand, the only hand the little lad was going to keep

through his life. And the little lad, when the pain began to ache and the cut began, said, "Youse got my hand, ain't you, daddy? Daddy, youse got my hand, ain't you, daddy? Oh, daddy, youse got my hand?" The father held the right hand and then the doctor held the little left amputated hand in his!

Ah, me! If God's around, He can lift the world's burdens.

Now, how are we going to Him, how are we going to get Him? There is the world, there is the burden of the world, and there is the God of the world and the God of the burden, and then there is the man of the world, there is the man of the burden. What about the man? It is an easy thing for God just to lean over and pick man up. Oh, that would be easy if he were a star —God just takes the stars and throws them around at night—it is such fun to see them go. But he can't do that with man, because a star is mortal and it is going to die, and a man is immortal and he cannot die; and a star is not made in the image of God, all it can do is to shine because it has a light in it; man has a light in himself and he is made in the image of God; such is man, and God can't get hold of him.

Men have said to me over and over again, all kinds of men have said to me, as they do to every preacher, "Why doesn't God just take and do things with folks?" I said, "You ask Him, I can't tell about that." He was asking a matter too large for me. God can't take the world. Doesn't He want to? Yes, He wants to.

We are not to conceive of prayer as being a begging God to come to our plan. Many of us think we persuade God when we pray. I guess it is the best we can do; we all pray alike. We don't always keep our sense when we pray, but we don't keep all our sense any time anywhere. We have as much sense when we pray as we have other times, plus, because it is mighty sensible to pray.

The man said, "What do you pray for?" "Because I need it." "What do you ask Him for?" "What I want." "What do you look up for when you pray?" That is the thing they ask, isn't it? "What do you look up for when you pray?" It is for the

girding of my loins; it is up I desire to go; it is up Christ went. When I saw Him last He was going up, and I will pursue.

That is the way. And prayer is an energizer of God. Prayer is an enlarging of God's ability; God can do, if we pray, what He can't do if we don't pray. Wherefore, pray, pray, pray. He is not to be begged. "O Lord," we say, "O Lord, come to this church." We should know we go to church because the Lord said to us "Come." He was there before we got there. We don't need to wrangle with God to get Him to come over and spend an evening in our church; He is there now. He came there before the janitor arrived. He was there at the lighting of the lamps. He was there when the lamps were put out, and we don't need to wrangle with God or haggle with God about His coming.

God interested in the world's burdens? Yes. He died with the world on His bosom. There was a woman one time that I knew, and she died in the night, and they wakened in the morning and there the mother was dead, but she held her baby on her bosom; how long she'd been dead nobody knew, but in the morning the living baby was held in the dead mother's arms. Christ died with the world on His bosom; He went to the bed of death holding the living world over His dying heart, thank God! How is He going to get the world into His arms? Oh, you say, "He can take it." No, He can't take it. "How often would I have gathered you even as a hen gathereth her chickens, but ye would not." And then God couldn't.

Thank God, there is a world dynamic, and there is the other-world dynamic; and they are one. The mechanics of this world we know about, and the scientists talk about it. They know a lot about what they know a lot about, but they don't know very much on what they don't know anything about. And you know the people that have had burdens, and the people that have been drunk with sin and the people that have been damned with sin and the people that have been rotted with sin, and lie, poor shameful putridities, on the ground—and they prayed, they *prayed,* and the Almighty God came, and took the refuse up and

made a man of it. They prayed. What is needed is that we men pray and we women pray. Pray!

We have to bring the world burdens to the world God, and prayer does that. The uttermost parts of the earth shall be His possession. We stay at home—we stay at home in Altoona, we stay at home in Tyrone, we stay at home in Philadelphia, and we stay at home in Pittsburgh, we stay at home in Harrisburg—and we go about our work; but what are we doing all day? Answer: we are lifting the heathen up to the heart of God, praying, praying, praying. All the sinful world, all the shameless world, all the careless world, all the putrid world—praying for it!

O men, O men, men, thank God you don't have to go away from your business to attend to God's business. Isn't that beautiful? You don't have to go off on any long journey to a Mecca just to say a prayer. Stay at home and earn money and pray, and earn more money and pray some more, and pray the heathen up to the heart of God. Then give some money to help Him clothe them, for they are so ragged and they are so naked and they are so dirty and so foul, that when they return home, God must have a new chain to put on their necks and new robes to put on them and Sapolio wherewith to wash their foulness into cleanliness, and the Sapolio costs cash and the Almighty needs the cash.

There was a preacher over in Kansas who believed that he was influential with God; he didn't strut over it, but he just told the Lord how things were going. He said, "Lord, you'd better listen to me and mind me." And it came to pass that he had a District Superintendent he did not like—an unusual thing. So he used his gift of prayer after this wise: every morning and night, and sometimes at noon (for he was really interested in the event) he would pray, "O Lord, remove him, remove him." One morning when he got up and the paper was put on the table, he found that the Superintendent had died over night. Then he cried, "O Lord, you misunderstood me." And the beauty of it is that to this day—and he is an old man, he

is stumbling toward his grave—to this day he thinks the Lord misunderstood him. He said, "All I wanted was to have him removed from the district."

O people, if the humor of it is delicious, the valor of it is glorious. A man thought that he could help God run the church, and he could help God run the world.

I think it is glorious to stay at home and help administer the universe. Save your car fare, save your ship fare; stay at home and administer the universe. What are we doing by prayer? Oh, we are cleansing the world! What ails you? And the world aches with its vast cry, like a thundering Niagara, "I am sinful, I am sinful." And God says to the Church of God, "Pray!"

When King Arthur said—whether he said it or not, I suppose he said it—I shouldn't think a poet like Alfred Tennyson would tell what was not so; and to tell the truth he couldn't tell what was not so—poets cannot lie—and I think it would be well if more of us were poets—when King Arthur said, "More things are wrought by prayer than this world dreams of," he said the truth. That is the way it is. Wherever Paul prayed, wherever Luther prayed, wherever John prayed, wherever Wesley prayed, wherever thy mother prayed, wherever thy father prayed, wherever holy men and women all around the world are praying, God is helped and enlarged in His doing. And I have had members and members and members, poor, shut-in, that were never lonesome and poor; shut-in solitaries, that were never solitary, because beside them there sat the everlasting God and spoke with them on everlasting life. They prayed, and would say to me when I would call on them, "Brother Quayle, I was praying for you Sunday." I knew, I knew. They were always praying for me. There are some people that are always praying for you. If your heart tugs and your burdens are hard, and your lonesomeness is wide and is crying out like the lonesome sea, somebody is praying for you. Every day or so I received a letter from somebody that I did not know at all, and he said, "Brother Quayle, we are praying for you every day." Thank God!

O world, burdened world! O sinning world! O world, near-sighted world! Demolished world, O world! Hard-hearted world, O world! Lost world! O world, trembling world! O world, forlorn world! *We are praying for you.* And thy head shall in due time be pillowed on the bosom of God and the healing lips of God shall touch thy cheeks. And thou shalt be as one whom his mother comforteth.

UNITED METHODISM

The Time Has Come for Reunion

By Bishop Cranston

It is realized now by a great many of our thoughtful people, indeed by all whose thoughts are savored with prayer, that God's time has come for reunion of all separated families that compose His Kingdom in America. It is a testing time, especially for Methodists; and I would surely discredit the intelligence, not to say the piety, of the Methodist men before me, if I were for one moment to assume that they need any argument to persuade them that God is waiting for His people to get together in order that they may be the better prepared and the sooner equipped for the tremendous world tasks that are before them.

This great motion of Methodism in America is a test of our sincerity as Christians; it is a test of our good sense as American citizens; it is a test of our patriotism; it is a test whether we think more of Jesus Christ and the progress of His Kingdom and the speedy coming of the brotherhood of man throughout the whole world, than we think of our narrow, localized, ecclesiastic-*ism*. You notice I have a new word. Quit calling it ecclesiasticism when you are talking about Methodist unification. Ecclesiasticism is good in its place, but eccleciastic-*ism* is good no place; and, if anybody gets in the way of this movement out of ecclesiastic-*ism*, I predict that the steam shovel will be in use.

What a beautiful outline the Governor gave me for this address. This Workmen's Compensation Law is a good thing. I am glad it is in: put anything that happens in the work into the cost of production. But God has workmen everywhere that are being crippled in all their endeavors by the very spirit that holds the Methodist families of this nation apart to-day. Governor Brumbaugh pleads for a fair chance for the children; so do I. In the name of the children of the Church I plead for

a clean, loving, Christian atmosphere in which Methodist children may be born and reared. An atmosphere which no Methodist would ever mention with disparagement; an environment in which God and Christ and love are set first, and prejudice driven into the darkest corners of the darkest closets. Let us give our children's souls a chance in the outset, not have them charged and surcharged with preferences against people north or south or east or west; all one in Jesus Christ.

Then, when it comes to sanitary homes, I do not see how some families can have prayers. Honestly, I do not see how some people, as they stand looking over against their neighbor Christians across the way or across the border, if you please, can repeat the Lord's Prayer with sincerity. The time has come when all that is in Heaven and on earth that makes for the glory of God and the onward march of righteousness, calls Methodists together. Let us get together!

Property? Yes. Who has any? We have so many hundred millions of dollars of property? Whose is it? What trustee owns anything in it? What Bishop? What preacher has anything in it? Every dollar of it was begged for God in the name of Jesus Christ, to be used for the Kingdom of Jesus Christ. Every dollar of it that was used in building an altar against another altar is a betrayal of trust, and you cannot make anything else out of it.

We talk about our schools and properties. We are trading in what does not belong to us. We are wondering who will get the best of the bargain. Always in the air we talk about these things. There are some little souls, and they are exceedingly small souls, worth saving, but hardly worth listening to, that begin to calculate in a time like this, and to bring in diplomatic phrases, and I wouldn't wonder at all if there would turn up here and there some men charged with high responsibility in regard to this thing, who would be endeavoring to make a reputation as diplomats. God doesn't want any diplomats. God is to be the director and diplomat, the guide and the guarantee-keeper and assurer of His holy enterprise.

It makes me think of a little girl. She forgot her piece. She tried over and over again to say it. Her verse was, "Suffer the little ones to come unto Me and forbid them not." She got just as far as "Suffer the little ones to come," and then she broke down. She stood there in the presence of the great company. It was enough to bewilder a mature person, but she did not give up. At last she broke out, "I know what it means, but I cannot get the words. God wants all us little folks to come to Him, and you big folks must not get in the way."

God wants all the children of Methodism to come to Him, full-heartedly, and equipped to the stripping away of everything that hinders spiritual efficiency, that Methodism may do her glorious work in the future.

That They All May Be One

By Bishop Hendrix

Almost thou persuadest me to be a Pennsylvanian! I have spent the last twenty-four hours by the graves of my ancestors who were Pennsylvanians. My father was born in this great commonwealth. My mother's home was only fifteen or sixteen miles distant in Maryland. Her father was the sheriff of Baltimore County at the time of his marriage. Mason and Dixon's Line was the southern boundary of my grandfather's farm. I have looked for that boundary since I was four years old, when I first visited that ancestral estate. I was unable to find it. I have sought it in the days of the war, and could not discover it —and since. I came to the conclusion that, so far as my family was concerned, my father, in his frequent visits to see my mother in Maryland, had completely rubbed out the Mason and Dixon Line, and that it has never been in the Hendrix family, and thank God is not there to-night. I came near being born in Pennsylvania, but the Lord wanted some little leaven in Missouri, so I was born there.

But it is a peculiar joy, brethren, to talk here to acres of

Methodists. We have great commonwealths in the South of two hundred thousand and more Methodists—one, that marvelous empire of Texas, with much over three hundred thousand. But I come to this great Keystone State with more than four hundred thousand Methodists and I hail them as brethren in the Lord.

My dear brethren, I am very much impressed with our Lord's love of diversity, manifest, for example, when he made His selection of apostles. He could hardly have selected more diverse men than fishermen, publicans, and mountaineers; everybody was included but a ruler of the Jews and a member of the Sanhedrin. Such a one was later selected in the marvelous apostle Paul. And yet with this material, men diverse in temperament, diverse in occupation, diverse in habits of thought, the whole progress of the Christian religion was to make them more diverse. John and Peter were more alike when the Lord called them from their nets than they were ever afterwards. The whole progress of Christianization was to make them diverse. Who ever would dream, when John was casting his net in the sea that he was a great metaphysician? Who ever conceived of him as the marvelous mystic, the wonderful interpreter of the mind and heart of Christ? And the whole effect of the Christian religion was to bring out possibilities in his nature that he had never known before and perhaps had never dreamed of possessing.

And that is the nature of our holy religion. It develops us; it takes away no talent, but develops. Its mission is not to subtract, but to add. Yet God risked everything upon these twelve men, diverse as they were. God made the universe out of diversity. God delights in the varied plumage of the bird; in the various beauty of the flowers. Who ever saw a sunset just like another sunset, or a marvelous cloud scenery just like one was yesterday or a year before? God fulfills Himself in many ways, lest one good custom should corrupt the world. It was thus that the great universe was made one out of diversity.

It is in accordance with the mind of God to develop man to his utmost. The chief end of man is to glorify God and to enjoy

Him forever. The glory of God is to glorify man and to develop him forever. And so the whole progress of our Christianity is seen in diversification. Take the most effective church possibly upon the face of the earth, in Scotland,—yet where has there been greater diversity than in Scotland, in habits of thought, in independence of thought, in the marvelous vigor of the Scotch mind? And, up to a given point, it was Scotland's glory to be diverse. I remember seeing in Edinburgh, very much to my amusement, an inscription on a church front boasting that it was "the original Secession Church." They gloried in the fact that they were the first one to break off. But thank God it is your privilege and mine to-night to see all Scotland coming together, the great Free Church and the great United Free Church, and now the State Church. Diversification up to a given point was all right, but diversification persisted in is stubbornness and is all wrong. Scotland has set us the first great glorious example of unification of the Church for the glory of God. It is not the Church, it is the Kingdom, that the true Scotch Christian has in mind; and more and more, after diversification has served its purpose, there comes the great work of the Kingdom, the unification of believers.

Now take the history of God's Church in the world. The Abyssinian Church was one of the most ancient, founded by that Ethiopian treasurer of Queen Candace, going to Ethiopia after Philip had taught him in his chariot, going back to plant the gospel in the heart of Abyssinia. Yet Abyssinia has never had a diversity; it has not thought enough to be diverse. A sort of State church it has been marked by a deadly uniformity. It has contributed nothing to the world, nothing to the world's thoughts, nothing to stimulate the world's endeavor. Abyssinia enriches the valley of the Nile as from her lofty mountains comes down the most fertile soil of the world to make rich the Nile valley. Yet Abyssinia in her thinking has never contributed to the world's thoughts, because of her deadly uniformity. It has not thought enough to differ, it has not thought enough to make progress. It is in striking contrast to Scotland, which has given

the world a Livingstone and a Chalmers. Abyssinia has never given the world a missionary or a thinker.

God is not glorified by the dead uniformity of a church like that. He delights more in diversity because all his varied apostles with their diversified gifts did the work of the Kingdom. But diversification is to serve the end of unity. We are learning in our day, that, up to a given point, we may have our diversification, we may have our independent views, our independent policies and churches; but more and more, having served a given line, if we are true children of the Kingdom, we are to find each other's hand and each other's heart and to declare, "If thy heart be as my heart, give me thy hand."

The motto of our nation is the motto of the Kingdom—*"E pluribus unum"*—from the many is to come the one, and the stronger one by virtue of the fact that there were many. The real danger in our history, brethren, was not when the Church divided in 1844; that was an event that came about from thinking. It occurred at a time in our history when men felt that to serve the great purposes of their several lines of conviction they must work apart. They have wrought apart, and out of that diversity is to come a most blessed unity. The most critical period of our Church's history was in 1808, when we questioned whether the General Conference should be a general body made up of all those who would attend or whether there should be a wise selection of men to constitute a delegated body. Then the Church almost broke to pieces. Finally, after the requests came in from New York and other States for a delegated body, and those requests were refused by 64 to 57 votes, men packed their valises and saddle-bags and started home. New England members said, "Why should we longer remain here?" New York said, "Why should we remain when our requests are ignored?" Wise men like Elisha Hedding and others said, "Not yet. Let us think the matter over a few hours." Then they changed the vote. Jesse Lee had held out for membership by seniority; when Joshua Soule said, "Not that alone," and insisted, "It is according to seniority or election, according as the several Conferences

may determine." The concession was made, the crisis passed, and American Methodism began then to have a future.

A few years before, we were trying to find ourselves as a nation, and you remember how perilously near we came to failing. The War of the Revolution having ceased, Shays' rebellion began because men did not want to pay their debts; New York did not want to lose the duties on the imports that came, and so refused to unite in one nation. Washington trembled for the future of the nation. Only his marvelous personality held the Constitutional Convention together, himself in the chair. Delegates came slowly, voted reluctantly. By a majority of only two votes was the Constitution of the United States determined upon. They wrought together in the fear of God. The crisis was passed when they determined to make the venture; but, that done, God signally out of the many made the one, and under His blessing that nation has stood one hundred and thirty years. Gladstone said, "The greatest and wisest thing that ever came from the brain of man was the Constitution of the United States." And so, out of the many came the one.

Methodism went through a similar crisis. The worst peril was one hundred and more years ago, and not now. Now, thank God, we are beginning to see eye to eye. Now, there is a tremendous movement for unification. I speak for my own Church to-night when I say that nine out of every ten ministers and eleven out of every ten laymen are for it. Every vote that has been taken thus far by our great Conferences has been unanimous for unification. All my own colleagues have said, "We were perfectly sincere in our proposition at Oklahoma City, and we are sincere still. If the Church wants it, we are loyal Methodists and we are going to back it." I am trying to bring about a movement in which every one of my colleagues will be satisfied that the Church wants it and wants it unanimously.

My heart is full of cheer as I see the great movement for unification taking hold on every part of our nation. God has breathed the spirit of life and of love and of a sound mind upon the Methodists of this nation. His prayer never ceasing is that

we may all be one. Now that may mean one organization—it surely means what leads to that. It means unity of spirit and peace; it means great singleness of purpose; it means a passion for the mind of Christ. When the Kingdom becomes supreme and we men think of God's will in the terms of the Kingdom rather than in the terms of the individual church, more and more shall this spirit of unification prevail.

Now, brethren, surely there is diversity enough without sixteen distinct Methodisms in this country. They are one in early founding, one in doctrine, one in substantial polity, one in the passion for souls. Who can justify sixteen separate Methodist organizations in this land? There have been times when apparently there was some justification for an independent organization; but unless they can now justify by God's call their independent existence, the division has no longer any right to exist.

God may have an independent mission for the Baptists, for the Congregational body, for the Presbyterian Church, and for the Episcopal Church in our land: but, brethren, has God an independent mission for sixteen Methodist Churches? *Sixteen to one!* God is the greatest arithmetician in the world. He says two are ten times more than one, else how could one of you chase a thousand, and two of you put ten thousand to flight?

God's great task is to get His armies together. The marvelous achievements in human history have been by allied armies. Marlborough owed his crowning glory to an allied army; the battle of Leipzig was won by an allied army; the victory at Waterloo was due to an allied army.

God is calling His forces to-night, the allied armies of Christendom. The battlefields are filled with armies. Who can tell the result of the struggle? I venture to set forth the hope that no nation will be exterminated in this awful struggle in Europe. I hope and believe it will result in a drawn battle and will mean a great international legislature for the enforcement of peace. We need Germany for her great universities, for her marvelous industries, for the right faith of Luther, probably the greatest of all the Germans. We need France with her Huguenot history.

We need Italy with the historic Romans and the apostles that wrought there; we need Russia, now coming to herself as a great spiritual power. We need all the nations.

When Assyria and Egypt were the great contesting nations of the world, and they were marching and countermarching over Palestine, God said, "Let us look into the future," and God would say, "Blessed be Assyria, the work of My hands; and blessed be Egypt, My people; and blessed be Israel, Mine inheritance." And thus was formed the great triple alliance. In my humble judgment and conviction the future of the world lies along that line. And out of all that terrible struggle in Europe, may no nation be obliterated, but may God bring to pass a great international league for the enforcement of peace and for the glory of His holy name.

The great event of modern history up to this time was the Napoleonic wars, and I would even follow Carlyle in his estimate of the French Revolution with its reign of terror. Did Christian hearts despair for those twenty-five years—from the beginning of the French Revolution until Waterloo? There sprang into being the great religious forces of the world, the British and Foreign Bible Societies, the Church Missionary Society, the London Missionary Society, the great Tract Society, our American Board of Commissioners for Foreign Missions, and the Baptist and Methodist Missionary Societies. From that same spirit came the American Bible Society. Never was the challenge of faith more heroic than following those dark periods; and that which prepared the way for it was the international league, where Wellington commanded the allied armies of Europe for three years in order to enforce peace.

Read the future in the light of the wisdom of the past, and see if we may not also, as a great Church, move forward to complete the conquest of the world.

Methodism is to have a tremendous part in the oncoming of the Kingdom of God. I am looking out upon our future with great hope, when I see God calling his armies into place. Who knoweth but thou hast come into the Kingdom for such a time

as this? All Islam awaits the coming of American Methodist missions where Rome has so signally failed. American Methodism, coming together in a great allied army, is to serve a tremendous purpose in the conquest of the world. What is Methodism doing in America, though divided? I bring to you to-night from the South a great cordon of prohibition States, largely due to Methodism, white and black.

We must have our part in the success of wise moral legislation; we are to have our share in the harmonious readjusting of labor and capital; we shall participate in the promotion of universal peace. God is calling us.

Bishop H. C. Potter of New York, and I, were assisting in the dedication of the World's Fair buildings in St. Louis. Cardinal Gibbons was officiating—clad in his scarlet robes and cap. As he passed by Bishop Potter said, "Mine is a feeble Church and by no means goes everywhere; but yours is a great Church, and goes everywhere: you must checkmate Rome." Methodism in this country is God's great force to check Roman Catholicism. Phillips Brooks, on entering a banquet hall on one occasion, was hailed by a Methodist clergyman, who said, "Here comes the great Church, the Church of great wealth." Brooks replied, "*Yours* is the great Church, the Church of great wealth." The Methodist clergyman said, "But you have the great Trinity corporation, with its seventy millions of money." Phillips Brooks replied, "I would rather have the Methodist Book Concern, with its great opportunity of usefulness, with its wide field of service, than all the Trinity property."

That is the power, and God is getting ready through the most marvelous organization, our Methodist press, to perform this wonderful work for the extension of His kingdom. When I look at our assets as a great dynamic force, I am overwhelmed. A hundred millions of capital, in buildings and equipment and in endowment of our colleges; a hundred thousand students in our halls! When I look out upon the great field of our missions, and see our aggregated forces with four and a half millions of dollars annual income for missions; when I see in the mission fields

already five hundred thousand converts, now church members, how I am impressed with God's call to us to go forward united in this great work for the Kingdom of our Lord.

I am very much touched these days by the terrible slaughter in the ranks of our English brethren, the desolate homes, with mourning everywhere—Rachel weeping for her children and lamenting because they are not. And I am touched profoundly with the fact that some of the prelates of the Church of England have tentatively suggested, "Who knows but what it may be permitted us to pray for the dead?" They will not advocate it, but do not refuse it. They have responded to the sympathy of the people in their willingness to consider the question whether they may not pray to a merciful God even for those who have fallen. Without regard to its theological propriety, this is significant.

But, brethren, there is something greater than that. What I am concerned about to-night is that more and more we should realize that the *dead* are praying for the *living,* that as our ascended Christ ever lives to make intercession for us, so they who are with Him in Paradise, the saints that have gone from this great battlefield of the Church, are not ceasing day and night to pray for us in this crisis, that there will be given unto us wisdom and self-sacrifice and the passion for souls and the consuming desire, "Let Thy kingdom come and Thy will be done."

Is it not for that that Matthew Simpson and Durbin, McClintock and Cyrus Foss and Henry W. Warren and the Cookmans pray—and others whom I know of still living in our great cities and preaching in the pulpits of this commonwealth? Oh, to-night for the baptism of their prayers and the help of their intercession for us! That is the form of intercession of the saints we devoutly believe in, keeping in touch with the mind of Christ. And here in this great commonwealth of Pennsylvania, they that wrought here and died here, are praying evermore to the Lord of the harvest, that He may bless us with needed wisdom and consecration and tireless devotion for the solution of this great problem. And, brethren, in the atmosphere of that

guiding prayer, of that passion and intercession and that consuming desire of the Kingdom, I devoutly welcome the future.

We see the rosy-tinted dawn approaching and the great proclamation going out, "Together, together, together." Under God, I nail that word to my masthead, and living or dying, henceforth labor for one and all, "Together, together, with Christ."

The Dynamic of a United Methodism

By T. H. Lewis

Methodism may be said to be compounded of two words, meaning "power" and "liable to explode with a loud noise." Power, therefore, has been a distinguishing characteristic of Methodism from the beginning. It excited great contempt among its first contemporaries, and the opposition to it was expressed in most opprobrious terms; but these, in reality, were tributes of respect for a power its enemies did not understand, yet could not ignore. After a while, the more kindly disposed observers began to speak of it as "Christianity in earnest," and it retained this reputation. Later, a diffusion of wealth and education in its borders made it appear desirable to emphasize these as blessings. So, without repudiating the old-time power Methodists began to talk about the dynamic of culture, the dynamic of efficiency, the dynamic of progressive ideas, not in the way of making a new kind of power, but refining it, keeping it up-to-date, and demonstrating the right of Methodism to be included in the best circles of religious society.

As to the dynamic of Wesley's Methodism, I presume no one would think of attributing it to any of those external and material advantages in which modern Methodism is so rich and he was so poor. Nor would it be attributed to culture, for, although born in a university, it dealt almost wholly with people who had little or no learning. The doctrinal trilogy of Methodism, salvation by faith, assurance of salvation by the witness of the spirit, and Christian perfection, are not one of them dogmas, but matters of experience. The explanation of this power

that it is the power of the Holy Spirit, does not really explain it. The Holy Spirit works in so many ways and through such manifold ideas, emotions, and methods, that we leave the mystery as vague as we found it. What then was the special dynamic conferred upon Methodists by the Holy Spirit, which made them so mighty? It was the love of God shed abroad in their hearts through the Holy Spirit which was given unto them. Love was the secret of their power. Love is the secret of all theology, for "God is love." It is the secret of all ethics, for "Love is the fulfilling of the law." It is the secret of revelation, for upon its two commandments "hang the law and the prophets." It is the secret of all ceremonial, for to love "is much more than all whole burnt-offerings and sacrifices." It is the inspiration of redemption, for "God so loved the world," and it is the sublime explanation of Calvary, for "He loved me and gave Himself for me."

When John Wesley and his disciples were kindled by this passion they scattered fire on the earth and started a blaze that nothing could quench in its victorious progress. They had no mitre nor sword, no purse nor prestige—they did not need them. They had a compelling love, single towards God and embracing all men, which made all labor delight, all suffering joy, and even death a crown of rejoicing. They never heard of this word "dynamic" perhaps; but they knew the thing itself, and under its impulse they moved to the lasting triumph of love. The union of the separated Methodist denominations is not a problem in statics which our wise men must figure out through the silent years until every possible contingency has been reduced to mathematical formula; it is not a case for ecclesiastical diplomacy, to be handled only by trained specialists and in secret closets; it is not a game of intellectual battledore and shuttlecock among Conference orators. Methodist union is a *movement.*

A movement has its impulse, and, strictly speaking, it has nothing else. It produces problems, it meets obstructions, and there are many other external co-incidents, but it *has* its impulse alone. To many persons the externals of this movement seem entitled to first and greatest attention; and those people are so

blatant that they impose on us with a fictitious importance. The impulse of Methodist union is love; started, I devoutly believe, in the yearning solicitude of our divine Lord for the union of all His disciples; and finding its propulsive occasion in a Methodism of separated if not antagonistic members, denying the very genius of Methodism, which is properly speaking, a creed of love, an evangel of love, and a rationale of love. The origin of Methodism, the power of its exponents from Wesley down, its sufferings and its triumphs, have their sole explanation in love. If Methodists do not love one another, they are so much the less Methodists. This love is the one thing we should be thinking about and praying for and living in, whether we want union or not, "for love is of God, and he that loveth not is not of God." But that Methodist who wants to grow in love and yet wants to remain separate from other Methodists, is a man trying to ride at the same time two horses going in opposite directions.

Let those who call this romantic make the most of it. Methodist union is a romance—the high romance; the fascinating story of the ideal transcending the commonplace and soliciting the soul out of humdrum with apocalyptic visions; the heavenly dream, untainted by calculations of profit and loss; rejoicing not in statistics, but in love's victory over hate in human hearts, in the triumph of peace over strife in Christ's body; the knight-errantry of the Holy Ghost. It was in the same evening that He was betrayed, in the passion of Gethsemane, in the very ecstasy of love's sublime renunciation, that our blessed Lord saw the vision of a united Church and prayed for its realization through all time. I am persuaded it will be under the white heat of love's consuming flame that denominational prejudices will disappear and Methodists will be welded into one divine brotherhood.

What will be the results of this dynamic? What forces and desiderata may union be expected to generate? United Methodism is bound to express itself first and most energetically in a crusade of evangelization, more fervent, more extended, and more persistent than any we have ever known.

I presume no one would deny that the one great mission of Methodism from its beginning has been evangelization. When Wesley was driven out of the churches of England, and was commanded not to make mention of his Lord, nor to speak any more in His name, there was in his heart as it were a burning fire shut up in his bones, that he could not contain. So, on his father's tomb, in the streets of the city, in the coal pits and open fields he stood and cried, "The Spirit of the Lord Jehovah is upon me; because he hath anointed me to preach good tidings to the poor." Thus for more than fifty years he traversed the United Kingdom, searching out the miserable abodes of poverty and the habitations of cruelty, seeking the lost, the social outcasts, the Gentiles of Pharisaical England, to turn them from darkness to light, and from the power of Satan unto God. His great soul, unhasting, unresting, delivered its message forty thousand times, reincarnated itself in a true apostolic succession of the many thousand Methodist evangelists of the succeeding century, and—dare I affirm his soul is still marching on? I confess to some hesitancy at this point. I hesitate to declare that Methodism is to-day the aggressive, conquering, tireless evangelism it once was. At the last Ecumenical Methodist Conference, Simpson Johnson, of England, reporting for Methodism beyond the Atlantic, declared, "During the past five years the number of our actual church members has been declining"; and the statistics given showed that for the past ten years the annual ingathering has been a trifle above one per cent, not enough to balance the losses. H. K. Carroll reported for this side that "the percentage of increase in the decade ending in 1890 was nearly thirty-three and one half per cent; in the next decade it was twenty-eight per cent, but in the past ten years it was fifteen per cent." So that Methodism in its most favored localities is gaining annually at the rate of less than one and one half per cent. Will Methodist union remedy this condition? Several certainties indicate so:

1. The decline in Methodist power has synchronized with the division among Methodist people. I do not say these are related

as cause and effect; but there they stand, historically related at any rate. And those who think they can discover advantages accruing to Methodism because of its divisions, will never be able to prove that one of these advantages is an increase of evangelistic power.

2. It is certain that our fathers deprecated divisions among Methodists, even in opinion, because they feared it might result in diminishing their power in evangelism. Almost the only excuse for those who adopted the extreme measures against representation in 1828, is this very thing: the fear that the discussion of this question would turn Methodists away from saving souls.

3. It is certain that our divisions have raised among us questions for debate and strife that have nothing to do with saving souls. We have been disputing over political questions and minor matters of the discipline. There is not and never was a single article of dispute among Methodists which would make the slightest difference in the salvation of a man. If we remain apart, we must still give time and energy to defending separation and preaching Methodist "isms"; whereas if we unite, the whole stress can be given to the dissemination of life and power.

4. It is certain that such differences as have divided Methodists can't be argued away, nor abolished by law. The more they are stirred up and opposed, the longer they are in dying; and, in fact, after they die they stir men just the same.

E'en in their ashes live their wonted fires.

They can be dissipated only in the warm sunshine of love, the expulsive power of a new affection. We Methodists have no theological convictions to compromise, no traditional and sentimental feelings to surrender, nothing but a quarrel to make up: and even boys in the street know that the only way to make up a quarrel is to forget it. Reason, therefore, as well as religion, urges us to cease talking about our differences and permit ourselves to love one another.

I sometimes think if we could have a General Love Feast

instead of a General Conference to deal with this question, we might hope to see it consummated. Perhaps we can't have anything so revolutionary as that. But can we not at least cease paying our devotions so persistently at the shrines of sacred relics? Can we not purge our conscience from dead works and serve the living God?

5. The last thirty years in this country have been a period of widespread and effective religious awakening. Beginning with Mr. Moody, a succession of revivalists have won results that must be acknowledged remarkable. The success has been due, humanly speaking, to the union and organization of the Christian sentiment and effort in the communities visited. The latest evangelist, Mr. Sunday, is as remarkable for his campaign preparations as for his results; and, in fact, to many students of his methods, his power is in his organization.

Now consider what this means as a suggestion to a united Methodism. Remember, that the union and organization of the sentiment and effort of Methodists would mean the union and organization of one third of all the Protestants in this country. If one can chase a thousand, who can estimate what seven millions, by uniting and organizing, could do under similar advantages?

6. The love which will bring about a united Methodism will have legitimate and inevitable expression in evangelization. As the trade winds and the gulf stream, heated at the equator, sweep in resistless tides to all the polar regions of the earth, so the heart, warmed under the direct rays of the Sun of Righteousness, must send out its impulses of love and effort in ceaseless sympathies to all the desolate and lost. Love brought Christ down from glory, even to the ignominious death of the cross, seeking to save the lost. Love sent out His disciples through cruel mockings and scourgings to carry the glad tidings to all the world. Love has been the inspiration of all the missionary efforts of His people, and must continue to be their only effective impulse, "for the love of Christ constraineth." "Love never faileth." "Many waters cannot quench love, neither can the

floods drown it." When our Methodist hearts are once "strangely warmed" at the equator of brotherly love, the tides of evangelization will sweep onward to all the polar regions in the Church and out of the Church, with an impetus that nothing can resist, making streams to break out in the desert, mountains to flow down, and all the valleys to sing for joy. United Methodism will mean not only a coming together, but a great going together, "two and two before His face, into every city and place whither He Himself would come."

There are some Methodists (may my children remember that I was one) who have caught a vision of one coming over the Galilean hills, the Mediator of a new covenant; and His garments are dyed, and He is mighty to save, for His name is Love. This is He who is mightier than repentance, than law, than sacrifice, and He shall accomplish what all have attempted in vain. Let Methodists unitedly lift up their voices in glad anticipation and cry, "Prepare ye the way of Love, all ye dominant and contending forces of the world. Make straight in the desert, all ye apostles of strife and separation, a highway for our God!"

For Love is on the march, and Love will find a way. I do not know how, I dare not say when, but Love will find a way. He shall bring all our discordant voices into heavenly concord. He shall gather into one flock these scattered and bewildered sheep, that there may be one fold, one shepherd. His own word is, *"I must"*: what have we to do with difficulties? "Every valley shall be exalted, and every mountain and hill shall be made low, and the crooked shall be made straight, and the rough places plain." In Love shall the glory of the Lord be revealed, and all flesh shall see it together, for the mouth of the Lord hath spoken it. Therefore, let all the house of Methodism know assuredly that God hath made this same Love, who was once crucified by divisions, both Lord and Christ, and unto Him shall the gathering of the peoples be.

PRAYER

By John F. Goucher

We thank Thee that Thou hast called us to be laborers, laborers together, laborers together with Christ. May we understand that there is but one great Christ, there is but one great commission, there is but one great employment, there is but one source of power—wherefore there must be unity of action.

To this end we pray Thee, our Father, give us that passion to glorify God that will subordinate all selfishness; give us that appreciation of the advancement of Thy Kingdom that will subordinate all past preferences and desires: so shall we be laborers together with God in the accomplishment of that for which our Christ gave His sacrificial life.

We pray Thee that all those who are called by the name of Methodist may, with unity of spirit, come into the closest relationship. We thank Thee for this conference; we pray Thee bless these men who come up from the various charges throughout this great State; we pray Thee give them the vision of the unity of God through the blessed Trinity, and the union of Christian activity in all its organized relations and personal passion, and haste the time that the unity of Thy followers may be fulfilled and He shall see the travail of His soul.

We pray the guidance of Thy spirit for the joint commission that has been appointed, that they may consider the means that will best further the interest of Thy Kingdom as represented by these great churches.

And oh, haste the time when with unity of purpose in organized relationship, they shall accomplish that to which Thy grace has called them. Let that be the burden of our prayer; let it be the passion of our desires; let it be the purpose of our activity and our relationship; and for all within the various folds of Methodism we pray Thee haste the time when all men everywhere shall realize that fellowship for which they were created and the accomplishment of Thy truth.

OURSELVES

So Little Done; So Much to Do

By Bishop Hamilton

On a wind-swept mountain height in South Africa there is a rock-hewn sepulcher. Over the door of this sepulcher are carved these words: "So little done; so much to do." He who lies there had filled the world with an uproar of achievement. He was the Colossus of his country, the Titan of his day, and yet all that he had been able to accomplish seemed so far short of his dream, as was that mountain peak from the stars. So he bade them carve above his head, "So little done; so much to do."

In life as in death, the soul of the man had been smitten into splendor by a vision. It was the vision of a world-wide empire —an empire which should have banished war from the world, an empire which should have belted the world with good roads of commerce and free trade, an empire speaking perhaps a common tongue, but an empire that certainly should mark the apex of the sonship of freedom.

I know not what other dreams may have gathered about the bedside of that dying man as the scenes of earth receded from his gaze, but that one vision had so smitten his soul, had so molded his life, that the dream had made the man immortal —Cecil Rhodes.

Yet, brethren, the high privilege to which we are called, the citizenship of this land, calls us to nobler task, a loftier endeavor. We are the true empire builders, because our citizenship is shot through with world redemption. America was made by three things: the town house, the school house, and the meeting house; and of these three, the greatest has been the meeting house.

Now, the events across the sea summon and compel us to

remember that it is utterly impossible for any nation or any man to work out a theory of life or of citizenship, which is not permeated and possessed by the culture of Jesus Christ. I desire, therefore, to register a protest in behalf of the culture of Jesus Christ. If you doubt my premise, I would cite to you the testimony of the great German poet, Heine, whose word has become a prophecy: "The supreme glory of Christianity is the fact that while perchance it may not be able to destroy, it at least has the power to soften the lust of Europe for fighting. The taming talisman of the cross soon will break; and when it is shattered the old lust of battle will leap up and there will dash in bits the Gothic Cathedrals which are the symbols of the culture of Jesus Christ."

If you doubt that, will you explain to me the difference at this moment between Europe with her demoniacal war, and America, where "the air is full of sunlight and the flag is full of stars"? The trouble with Europe—and in saying this I refer to all the nations of Europe, I am not discriminating—the trouble with Europe has been that she has attempted to build her civilization upon the theory of the superman, brute, unmoral force; whereas, from the day of the very foundation, this country has maintained that the meek shall inherit the earth, and that human relations must be determined by love, mercy and good will; that righteousness exalteth a nation no less than an individual, and that sin is a reproach to any people.

I submit to you that Christians have no right to strive after a place in the sun. Christians ought to live humbly, to love mercy, and to do justly. The mailed fist is not the nail-pierced hand; and the doctrine of the divine right of kings, with its gospel of crushing to its will, is not the teaching of the gospel which maintains that he that is greatest among you shall be he that ministers most.

And so, the Holy Spirit has dreamed for this country, the fair reaches of justice, the high banners and streaming glories of idealism, the prophetic revelations of truth, the ministrations to humanity, the mysteries of the divine on-sweeping of the will

of God—they are all transpiring before our eyes in a radiant pageantry.

A very dear friend of mine, an old man, told me this story. He said that when he was a little lad, the child of a home of poverty, he heard his little sister one night, ill upon her bed, moaning in the night, a beautiful June evening. As the breezes came to her face and brought to her the fragrance of roses, "Oh," she said, "if someone would only give me some roses." Hearing the moaning in the night, the little boy arose. He had twenty-five cents. He took his twenty-five cents and he went out into the street to buy some roses. He was a little shaver, and he didn't know his way very well, and he soon lost his way in that great city of Washington, and bye and bye he came to a great white house, set back from the road.

In those days there was a rose garden in front of the house, and the gate was open—the gate of that house is always open. In the dawn the little boy saw an old man, roughly clad, who was clipping some roses, and the boy went in boldly and he said, "Mister man, won't you please sell me some roses?" The old man started, and with a strange smile he said, "Why, my boy, what do you want with roses?"

The boy said, "I have a sick sister and I heard her say, 'Oh, I wish someone would give me some roses,' and I thought, sir, I would like to buy twenty-five cents worth." The old man, still with a smile said, "Well, I think, my son, we can sell you some roses."

The old man told me, "I noticed that he was clipping the most beautiful of all the roses until bye and bye I said to him, 'Mister man, don't you think that is enough for a quarter?' The owner, still with a strange smile said, 'Why, my boy, is your quarter good?'

" 'Is my quarter good?' repeated the boy. 'Well, look at it. See how bright and shiny it is, and think of all the errands I had to run and all the kindling I had to gather and all the newspapers to sell! Well, I guess it is good!'

" 'Well, then,' said the old man, 'I think we can sell you more

roses," and he kept on clipping until the boy could carry no more. Then, still with the strange smile on his face, he said, 'Laddie, dear, take your quarter and your roses home to your sick sister, and if your father asks you where you bought your roses, tell him they were sold to you by old Zachary Taylor, President of the United States.' "

I would rather that the foundations of my country were builded upon pillars of sympathy, sacrifice, tender affection and love like that than upon any aspiration to empire!

America is the prepared place for lifting the soul out of darkness into light. Sometimes I have thought the proper symbol of America is that great symphony of Warsaw, which is called "The New World," that one song which you remember is broken and full of discord. Those tangled cries you do not understand until you begin to know that they are the cries of the broken hearted, the aspirations of the slaves, the hopes of the defeated dreamers of the world. Presently you catch a celestial note creeping through and catching all those discords up and weaving them into that transcendent song, "Nobody knows but God and I what He hath put in my heart. Glory to His name!"

This country at this moment stands at a crisis in human history. Under the leadership of the Christian Church, challenged by the Lord Jesus Christ, we are summoned into the vision that smote the soul of Elder Brewster with its glory. We are summoned to build a Christian democracy, the most momentous task ever given to a people; and the first light in that vision is the dream of Jesus, the understanding that we are all born into the common brotherhood and childhood with God. In the glow of this wondrous vision we are already beginning to understand what John Wesley meant when he said, "Our parish is the world."

Our fatherland is the fatherland of a common humanity; and Jesus meant that you and I should learn to think and plan in terms of continents and worlds. We are at last beginning to apprehend the real sense of internationalism—a true world field. We are beginning at last to know that there is a growing con-

sciousness of our common kinship and of the new world life that is devoted to universal achievement and the contribution to the common good of the world. Ah, that is what the Lord prayed for, and that is what the world at this moment is waiting for, and that is what is to make this world the home of a true brotherhood!

The significance of all that to you and me is that as members of the Christian Church, as members of our own branches of the household of God, we in America are called to be the center of the new civilization and to be the saviour of the nations. Do you not realize that the whole world at this moment is being Americanized? Do you not understand that all humanity at this moment is finding healing at the touch of American ideals and American character?

Patriotism has always been deemed one of the supreme virtues of the race. I suppose that at the crucifixion of Jesus the most shining, attractive figure in that hour on God's earth was the Roman patriot, with his gleaming mail, that Roman centurion. The centurion still is a shining figure. Mark you how across the quaking platform of the world he still stands before us! But listen! That dead, spent, defeated man on the cross lifted empires off their hinges, and taught you and me that there are wars and shouts of battle in the dedication of life and spirit that are nobler and more wondrous than any yet that has sounded at the call of a drum.

War is in reality the crucifixion of humanity. If you were to ask me what perhaps were the two supreme victories of this present world war, I would answer without a moment's hesitation—the first was Belgium. I suppose that never in the history of the world has there been anything to equal the power and the wondrous courage of that German army, made up of as brave men as ever marched to the call of their country—as it marched resistless over Belgium. Oh, what a victory! But, I saw a cartoon the other day, of Belgium this coming Christmas. A shattered hut, the drifting snow, yonder a bit of a ruined chimney, and with her face hidden in the snow a dead mother, and

a little baby girl crawling on mother's bosom Christmas Eve. Over the chimney the reindeers of St. Nicholas, the reindeers dragging a machine gun.

What is the second victory? It was the victory in Poland. It would be hard to tell which was the greater. Oh, the victory—the joy of that wondrous victory of Poland, when Poland was ridden down in her blood and an Emperor's army marched in triumph over it! I once passed through Poland—Poland, the garden spot of Europe; Poland, the machine shop of Russia; Poland, the hope of the Russian Empire! And what is Poland tonight? Twelve million people on the verge of destruction. Little girls forced into lives of shame to keep the last pitiful spark of life in their bodies. The standard of mortality of infanthood dropping so low that unless something is done the child life of Poland will be wiped out this coming winter.

It brings back to me an old man that I once saw in the Holy Sepulcher at Jerusalem, standing before the sepulcher of his Lord with his hands and arms outstretched, and with tears coursing down his face until they wetted the pavement at his feet. And ever and anon he would stoop down and he would wipe up the tears, and then he would stretch out his hands again in protest before the sepulcher of his Lord. They told me that he was an Armenian, that he had been the head of an Armenian village on the slopes of Ararat. The Turks had burst into that village and destroyed it; they had wounded him unto death; they had ravished his two daughters; they had taken his beautiful boy and dashed out his brains on the lintel of his hut. He had crept yonder to the French consul and begged for protection, but the French consul said, "I can do nothing." He had gone to the British consul and asked for protection, but the British consul said, "I can do nothing." Then, in despair, he had crept over the mountains until he came and stood before the sepulcher of his Lord, and he was crying out, "O Christ, can such things be? O Christ, can such things be?"

Before a scene like that the Christian Church at this moment is challenged to fulfill the cry, "O Jerusalem! Jerusalem!

Awake! Awake! Put on thy beautiful garment and look forth, fair as the moon, clear as the sun, and terrible as an army with banners!"

We need not be afraid. We need not be afraid. For the last great truth that flashes out of the Word of God is this, that under the leadership of Jesus Christ and under the challenge of the Christian Church, this will be the last war on the face of the earth, save a war that is made by celestial patriots who are determined that this world shall be better and purer and sweeter in the spirit of Jesus, the Saviour of the world.

Let these national alliances be broken down; these demarcations between Germany and France, between the Austrian and the Italian, between the Turk and the Russian—let them be broken down. That was the vision of Jesus—"that they shall be all one, as Thou art in Me, and I in Thee."

Your kings and your thrones may vanish like ghosts at cock crow; your paths of commerce that have been tracked across Europe by a thousand years of toil may be obliterated; Europe itself may burn up: but the vision of Jesus is that out of this black welter of war that seems to threaten to put out the light of Christianity, there is the promise of His victory; there shall emerge a better Europe; there shall come forth, fair as the morning, a more democratic government of God's common people; kingship shall go down in the wreck, and there shall come forth an enlightened humanity, a universal brotherhood.

Oh, let us not then be afraid! We are companioned by the eternal. As John saw Him, He forever is conquering, and these red lights which seem to indicate foul weather are but His aurora, His morning redness; they are His sign that He is summoning us to be the heralds of His morning. He is summoning us to inaugurate the reign of the Prince of Peace who lifted up His cross in eternal protest against the passions of the world; to inaugurate the reign of the Prince of Peace until these thorns and briars that have been rending humanity shall be changed to everlasting gardens and seraphs become the wardens; to inaugurate the reign of the Prince of Peace, by living the

Christ-life at the shop, on the street, in the home; to live His life from this hour, God helping us, until this sin-laden, ghost-haunted, demented world shall be lifted into a land of sunshine, musical with the sound of many waters flowing with gladsome readiness to cheer and refresh the children of men; shall be lifted out of its sin and its bloodshed, out of its blunders and its stupid sin, out of its rank rebellion and its black hatred, up to the open arms of the King of Kings.

The Price of Victory

By Fred B. Fisher

There are three costs that I would like to mention to-night, as we think of the victory that ought to come to Pennsylvania Methodism after a convention of this character. Every enterprise costs something. It is impossible to win any kind of victory without a tremendous cost. First, there is the cost of bravely and courageously *facing the facts.* That is exactly what we have been doing these days in Harrisburg. We have looked straight into the face of some of the most discouraging facts that God has ever brought to the attention of any company of Christian men. At the same time we have looked into the face of some of the most difficult problems that confront the human race. We have looked as well into the eyes of many of the greatest opportunities that God has ever given to any denomination.

When we have thought about the types of amusement in the State of Pennsylvania, about prohibition of the liquor traffic in the State, when we have discussed the problem of the city and the country, we have declared in our heart of hearts that God Almighty is issuing a challenge that must be accepted. We dare not waver in our courageous facing of the facts. We have looked out upon a suffering world, and upon a sinful State.

Nineteen hundred years after the coming of Jesus Christ into the world for the redemption of men, we look out upon a suffer-

ing and a needy world. Europe is suffering. The largest army that Napoleon had, the National Continental Army, was seven hundred thousand men; yet in one battle in Europe last year nine hundred thousand men were lost. In the seventeen greatest battles of the eighteenth century there were not as many men lost by death and by wounds that lasted through life, as were lost in the long-continued battle of Verdun. In all the forty-six battles of the nineteenth century not as many men were killed as have been lost by Germany alone in this present war.

Dr. John R. Mott, just back from his second extended visit to the warring countries of Europe, tells that during the two months of his second visit to those countries, he did not enter a house in all of France, in all of Germany or England, but that some loved one had been lost.

In the old days of the Passover those who put blood upon the doorpost escaped when the angel of destruction passed; but now, in Europe, every man and every woman, every father and every mother, from the premier down to the farmer and the mechanic, must have suffering and sorrow. No home escapes.

Forty-three millions of men are under arms to-day in Europe.

But it is not Europe alone that is suffering to-day. As I lift my eyes beyond Europe, and think of those years God permitted me to spend in India, my heart goes back to that day when, having been taken out to the district on an evangelistic campaign, I found myself in the heart of the great famine district of India. One morning I arose to walk out from my tent door, and there, before me, were a half dozen corpses, with hands reached out toward the tent door. I stood and looked down upon those hands and those bodies and said, "I must do something for the living."

I rushed to the village near by to get a little grain. And lo! There I found that there was no grain except that which was green with mildew. It had been buried in the earth for years by the grain merchants, saving it against a year of famine and plague, until the price of grain would be exorbitant.

Yonder, in a single province in the one month of January,

four hundred and fifty thousand men, women and children laid down their lives through starvation and plague.

I have stood in the streets of Bombay and in the streets of other cities in India, and in famine time have seen great rows of ragged men and little children. I have seen them rush across the narrow streets to baskets of grain along the front of the shops, and the little boys would reach into a basket of grain and come running back with a handful of it for the mother or the father. And I have seen the grain merchants pick up a staff or a lance or a clod of earth and drive the boy or the men back. I have seen them fall in their weakness, so hungry, so near starvation that it was impossible for them to stand the slightest impact. At the same time a sleek, fat, well-fed cow would come from the temple—for the cow is sacred there—down the narrow street, stopping at all the baskets of grain, eating its fill, and shortly lie down in the narrow street to chew the cud. The cart man would come along and not even ask the cow to rise that he might pass along the narrow highway, but would unhitch the cart and drive back the other way. Oh, the cows of India may be fat and well-fed, but fifty millions of people are lying down to bed hungry to-night in that land crowded with suffering human beings.

Last night you saw the pictures that Dr. S. Earl Taylor displayed of trees in Korea and China that were stripped of their bark, in order that a little food might be prepared. Famine, ignorance, superstition, stretch out black hands of desolation over Asia to-night. We look out upon a suffering world, and God is calling the men of Pennsylvania to enter into fellowship with a suffering human race.

And one cost of victory is squarely, courageously and unflinchingly to face the facts in the case.

The second cost of victory is *to plan an adequate campaign* to meet this need. Our Methodism in the United States of America ought to have been rallied long ere this to a sacrificial planning for the conquest of this world for Jesus Christ.

I know no other way by which our Methodism is to respond to the call than by the increase of efficiency in the local church,

and by efficiency in the local church I do not mean mechanics, or organizations, merely that the wheels may go around. I mean life. God has put the Christian Church into the world for just one purpose, and that is to lift this world into the heart of Jesus Christ.

This morning we had Dr. D. D. Forsyth and other representatives of the Home Missionary interests stand before us and outline the problems. Then we congratulated ourselves on having elected secretaries to plan an adequate campaign for the bringing of this country to the feet of Jesus Christ. Many of us will go back to our churches and wait until some representative of the Home Board comes to us to outline a plan by which the work may be done. We have a Board of Foreign Missions in New York, a Board of Conference Claimants and a Board of Sunday Schools in Chicago. We have nine great benevolent boards in our church. They all depend upon us.

Instead of making every local church policy effective so that the church itself is the unit by which the world will be redeemed, we wait for these boards to bring us a plan.

Men, do you know what will make Methodism respond as she ought to the call of God for the State of Pennsylvania, for America and for the rest of the world? Let every local church in Pennsylvania so plan its work as to take its full share in the redemption of the world; in offerings of life and money and prayer. We could then say to the Boards in New York, Philadelphia, Cincinnati, and Chicago, "Knock all the doors off the hinges, your plans are too small; build Zion's walls greater."

We ought not to wait for the executives of our boards to come with oft repeated appeals for apportioned moneys. There should be so much life in every local church that more men and women would be surrendering their lives to Jesus Christ for foreign missionary work than the Board of Foreign Missions could use. We should have more people going out into the life of this State, to bring Jesus Christ and His gospel to the men of the commonwealth, than our Methodism could use.

The unit by which this world is to be redeemed is that com-

pany of disciples known as the local church. Whenever we get that company of believers in the local church to say, "We are the direct representatives of Jesus Christ in this world," the rays of the gospel will shine to the ends of the earth.

We must plan adequately in our local churches, in our annual Conferences and in our State. That is the second cost.

And the third price of victory—the most costly of all—is the *dedication of life* to the campaign. I have had a very rich experience this summer. I decided on the twenty-first of June to read the Word of God from Genesis to Revelation before the first day of September. I soon realized that it meant reading some days twenty and some days thirty chapters. I could not read that wonderful library through without writing down certain notes. It will be of interest to some of the ministers to know that three large loose-leaf notebooks were filled with texts and with notations. When I counted them there were more than twelve hundred texts. I came forth from that experience not only refreshed, but rooted and grounded in the Word of God.

In Exodus, I found that remarkable experience of Moses. He was on the mount. He had been there near to God for many days, and God had given him the great moral code that the world has never outgrown and never will. Having received the law he was ready to come down to where the people were living, when Joshua met him—that young man who was soon to take the command. Joshua "salaamed" and said, "O Father, do you hear the people yonder in the plain, shouting in preparation for battle?" Moses listened but replied, "No, son, I hear a noise yonder on the plain, but it is not the voice of them that shout for victory; it is not even the voice of them that cry in defeat—it is but the song of them that dance."

Then Moses went closer. And what did he find? He found a golden calf in the very center of the field, and all around the golden calf a company of men and women playing "ring around a rosy," worshiping a calf made out of the offerings of the people. Ah! when Moses saw that scene it overpowered him. He lifted those tablets which he had carried from the mount

and flung them to the ground, breaking them in pieces. Righteous anger was his that day! He looked into the face of God and said, "Oh! Would that our people were giving the shout of victory, or if not that, at least were serious minded enough to cry in defeat. I cannot stand this singing and dancing in a crisis like this—when God Almighty is calling for moral fiber and moral dynamic—I cannot bear to see my people laugh and dance and sing around a silly, golden calf."

I say to you men in this day, when the world is suffering as it is in Europe, when the world is suffering as it is in Asia, when sin is on every hand in the United States, God Almighty cannot bear our dancing and laughing and singing and gold-worshiping. This is a day when every man with red blood in his veins ought to yield his life, if need be, for the redemption of mankind.

And I think of that other scene yonder on Calvary—exactly the contrary. There was a great Christ hanging on a cross. The crowd had put His own accusation over His head, "This is the King of the Jews." The rabble at the foot of the cross looked up and railed upon Him—business men, preachers, soldiers—some of them crying out, "Thou that destroyest the temple and buildest it again in three days, save Thyself. Come down from the cross. Thou trusteth in God. If He be God, let Him save Thee now." And there was only one answer that Jesus gave—He hung His head. And when they said, "*If* God be Thy God," He implored, "Father, why hast Thou forsaken me?" And then again that railing crowd took up the cry, "He saved others; himself He cannot save." Ah! those railers at the cross spoke the greatest truth that has ever been spoken in all theology or in all philosophy or in all life—"He saved others; Himself He cannot save."

Any preacher that goes into the ministry to save himself or to think of position, loses himself. Any preacher that flings himself into the work of the will of God and loses himself, finds his life. "He saved others; Himself He cannot save."

Any layman that thinks of automobiles or golf more than he

thinks of Christ, any layman that puts even his business above Jesus is saving himself, but no one else. "He saved others; Himself He cannot save."

I say to you that the greatest cost of victory is a dedication of life that will cause us to fling ourselves into this battle of Jesus Christ as soldiers that are prepared to die.

I heard the other day a very peculiar story of Roumania, a story of how they all love frills of white linen—frilled cuffs around the coat, frilled collars, and frilled shirts. Little Roumania entered the war the other day, with no chance but to lose herself whichever side she might take. One of their great plaintive songs that the boys of their army sang as they went into the war was this:

To the battlefield I go,
There to fight the country's foe;
Oh, wash my linen, mother mine,
All my linen, white and fine;
Rinse it in thy tears, and then
Dry on burning breast again.

Send it to me, mother, there
Where you hear the trumpets blare,
Where the banners droop o'erhead,
For there shall I be lying dead,
Wounded by the musket's lead,
Seamed with gashes, rosy red,
Trampled by the charger's tread.

But wash my linen, mother mine,
All my linen, white and fine;
Rinse it in thy tears, and then
Dry on burning breast again.

A nation that can laugh at disaster, a small nation realizing that when it flings itself into the conflict it may mean the end of the national life, but one with an army that can sing like that in the face of danger, has paid the cost of victory before the battle begins.

I think of Arthur Jackson, that Scotch lad, who was born

in Scotland, came to London as a medical student, went through the London University, and was graduated with honors. He carried three of the greatest medical prizes that England ever gave. After graduation he looked about for the field in which to invest his life. With him it was the investment of a life, it was not following a profession.

Arthur Jackson went out to China; and in 1912 the great plague and famine broke out in Manchuria. The Viceroy called for assistance in his attempt to stem the tide. Immediately Arthur Jackson came and stood before the Viceroy of that great section, saying, "I cannot do it by medical skill alone, but I believe that medical skill combined with the power of Jesus Christ will stem the tide of the plague and cleanse China." Mukden was the great gateway into China. All the plague that came down over the military railway, all the plague that came down through the natural roadway, all the plague that came down with the pilgrims, swept into China and was polluting China's life. Arthur Jackson said, "I am ready to try." He stood there at Mukden and the plague came sweeping down. The officials would not let a train go beyond the city. As fast as a train arrived, laden with people fleeing into China before the disease fastened itself upon them, Arthur Jackson took the passenger cars and even the box cars and made hospitals out of them. He pounded holes in the top so that there might be air and light. Rows of these improvised hospitals were strung along the streets.

A few other young physicians came from China and also from southern Siberia. Arthur Jackson was their leader. He stood there through a whole season and stemmed the tide of plague which threatened to pollute the life of China. And the victory was won.

But one morning as Arthur Jackson walked with one of his comrades on the dusty roadway, he spat on the ground. He put his hand on the shoulder of his companion and said, "The spit has come. The plague has its grip on me. Let us see what we can do." The physicians, with Jackson's own aid, did everything

they could to save that life, but within forty-eight hours he was gone.

The great Viceroy was so moved that he and his counselors raised a purse of ten thousand dollars, sending an international draft for that amount to Arthur Jackson's mother in old Scotland. That little Scotch woman, in plaid shawl, coming out in the morning to clip some of the roses, was handed this international draft by the postman. She read the letter and went back into the little cottage home. Her mother's heart was broken, but the little heroine said: "I cannot live on money contributed because of Arthur's death," and she took the draft and sent it back to the Viceroy, with this appeal, "O Mr. Viceroy, when I gave Arthur to Manchuria and China, I did not put a purchase price upon him. Take the ten thousand dollars and build a hospital in your city so that the whole territory may be continually free from plague."

Men, what God needs in Philadelphia, in Harrisburg, in Pittsburg, and in the rural sections of Pennsylvania, is a company of Arthur Jacksons who will answer the promise that Jesus Himself gave for His disciples, "O Father, as Thou hast sent Me into the world, so send I these into the world." Christ gave his life! Will we give ours?

Will We Accept the Challenge?

By Bishop McDowell

The challenge has been set forth in the program. What shall be the answer of the Methodist men of the Keystone State?

1. Let us do it.

It has been said and well said, "It remains to be done." There is no one else to do it. We have nothing else so important to do.

2. Let us do it now.

We are convinced. The time is ripe. The world is ready. The need is urgent. We have no other time.

3. Let us do it all.

It is all-important, even imperative. We cannot answer the challenge by doing part of it, no matter what part.

4. Let us keep on doing it.

This is not to be done by a convention or by a spasm. It cannot be done once for all and be over with. Let us not be weary in this well doing.

An unexpected disability of the throat caused Bishop McDowell to leave the convention without speaking. This is the outline of his intended address.

PRAYER

By W. E. Doughty

We lift our hungry eyes and look upon Thy face, O Christ! Show us Thy face, O Christ, that we may love Thee, for some forget and some have never seen. But there is naught we can place above Thee when once we see Thee, beautiful, serene. Show us Thy face, O Christ, thorn-wounded for our healing. "O heart of mine, how canst thou that crown forgive? Thy bleeding hands were for our pardon pierced, and Thy soul fainted that our hearts might live." Show us Thyself, O Christ, for we needs must love Thee when we once have seen Thee.

The last words are said, and in a little while the hall will be silent, and men will be going out along those lanes which slope away to loving, lowly service. We draw close and take a lingering look into Thy face, O Christ. Hold us where the throb is, hold us where the passion is, hold us where the crimson red is, and as we go out from this place, having looked again at that face that is fairer than any mother's, sweeter than a lover's face, with will set, with heart anchored, with life consecrated, O Christ, send us out to the last red drop and the last tingling fiber and nerve, that we may understand the love that is measureless.

O Christ, hold us steady. Fit us to bear the shock of the indifference of others; with the passion that burns like a beacon in our hearts now, hold us unflinchingly to Thy purpose.

As we think how the Church is called to heal the gaping wounds, to bury the heaps of dead, and to save those who in the midst of suffering and starvation stretch out emaciated hands to us, what strength, what nerve, what courage, what daring, what holy passion every man of us needs to stand steady with the world upon our hearts!

But we look away at the face of Christ, and are steadied and comforted and made strong.

And now, our Father, we go away into the quiet will of God. Hold us there forever. We ask it in the name that is higher than any other name, in the name of Christ, unafraid, unwavering, kingly, conquering Christ.

PART V

THE PRESENT SITUATION

The following is a survey of the Methodist Church in Pennsylvania and of the field it works. It includes findings from a questionnaire sent to the Pennsylvania pastors of the four and a half Conferences; facts gathered through a questionnaire answered by their twenty-three District Superintendents; statistics compiled from the Conference Minutes, the government census, and the reports of the departments of the State government; and tables prepared by the Board of Sunday Schools. Other sources were utilized for less amounts of material.

This information was mailed to the speakers for use in preparing their addresses. It was also shown on lantern slides at the opening of each session of the convention.

It is assembled in the following pages on this outline:

I. Membership..... 264
II. Sunday School..... 270
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VIII. Saloon..... 293
IX. Education..... 294
X. Benevolence..... 296

This study was made by Clyde F. Armitage, who also presented the slides at the convention.

THE ONE NIGHT RADIUS

450 miles

Half the pop. of the US

WHERE DO WE LIVE?

in cities over 50,000

in others " 10,000

in " " 2,500

in boroughs under 2,500

in other rural territory

THE LARGEST METHODIST STATE

430 334 members and probationers

including or touching 18 conferences

MEMBERS ON ROLL

AND PROBATIONERS

Pitts.	106,647	Italian	626
Phila	104,978	Newark	589
Cent. Pa.	93,546	Cent. Ger	539
Erie	58,006	East "	470
Wyom.	44,941	Wash	469
Genesee	6,097	Cent. Swed	347
Del.	5,655	New York	315
Cent. N.Y.	5,602	West. Va	284
Balt.	1,315	East. Swed.	99
			430334

The Latest Comparative Figures Available Showing Denominational Strength

Roman Catholic	1,532,530
Methodist	376,223
Lutheran	358,126
Presbyterian	316,798
Reformed	200,031
Baptist	151,051
Episcopal	112,715
United Presbyterian	71,853
Disciples	37,502
Congregational	17,101
Friends	12,400
Free Methodist	4,185

The Largest Methodist Cities

City	Members incl. Prep.	No. of Churches	Members in Sun. School	Pop. of City
Philadelphia	47,390	128	66,808	1,549,000
New York	47,879	141	51,576	4,766,000
Chicago	34,090	144	38,507	2,185,000
Baltimore	26,629	82	33,102	558,000
Columbus	20,445	37	18,219	181,000
Pittsburgh	18,234	37	17,674	533,000

Three other cities have more population, but less Methodists, than Pittsburgh.

Sunday Schools of 500 or More Members

Conference	No.
Philadelphia	67
North-East Ohio	58
Pittsburgh	54
West Ohio	38
Central Pennsylvania	37
Erie	28
Baltimore	28

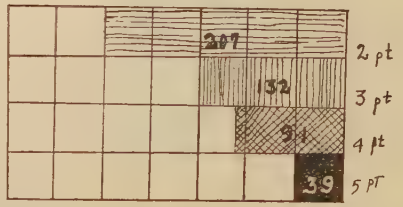
Sunday Schools of 1,000 or More Members

Conference	No.
Philadelphia	17
North-East Ohio	12
Central Pennsylvania	10
West Ohio	10
Wyoming	9

Prominent Methodist pastors average 335 members and 16 preparatory members.

STATION OR CIRCUIT

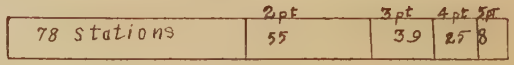
each block represents about 40 pastors



STATION OR CIRCUIT?

Philadelphia Conf

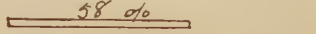
Erie



circumstances alter programs

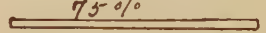
POPULATION INCREASING

in how many appointments?

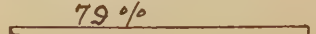


Cent. Pa.

Erie



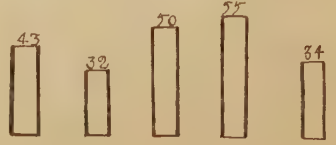
Phila.



Pitts.

RENTERS

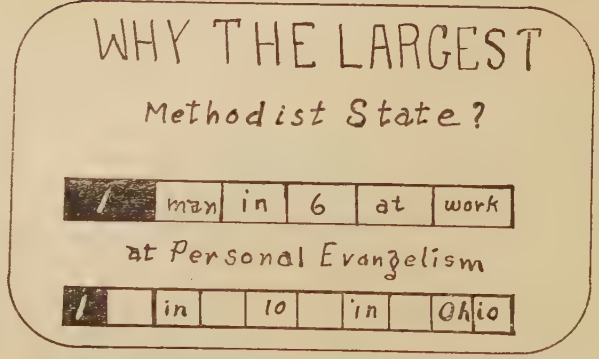
Percent of population



Where Are the Circuits?

District	Station	2-p	3-p	4-p	5-p	6-p
Altoona	21	6	6	12	5	1
Danville	27	5	4	8	4	4
Harrisburg	31	8	5	6	2	1
Juniata	15	8	7	7	11	3
Williamsport	24	6	7	7	3	3
Cent. Pennsylvania Conf.	118	33	29	40	25	12
Clarion	12	3	6	9	4	1
Erie	19	9	4	5	..	..
Franklin	7	8	5	6	3	..
Jamestown	15	12	7	..	..	..
Meadville	9	9	9	5	1	1
New Castle	16	14	8	..	..	..
Erie Conf.	78	55	39	25	8	2
Central	49	12	2	..	..	..
North	62	6	2	1	1	1
Northwest	49	6	2	..	..	..
South	50	7	2	2	..	..
West	46	12	2	1	..	..
Philadelphia Conf	256	43	10	4	1	1
Allegheny	44	6	6	..	..	..
Blairsville	23	12	7	9	..	..
McKeesport	29	13	9	3	2	..
Pittsburgh	42	1	..	..	..	..
Washington	31	18	12	2	..	..
Pittsburgh Conf	169	50	34	14	2	..
Scranton	24	18	10	4	1	..
Wilkes-Barre	31	8	10	4	2	..
2 districts Wyoming	55	26	20	8	3	..
4½ Conferences	676	207	132	91	39	15

Figures represent organized churches with church buildings.

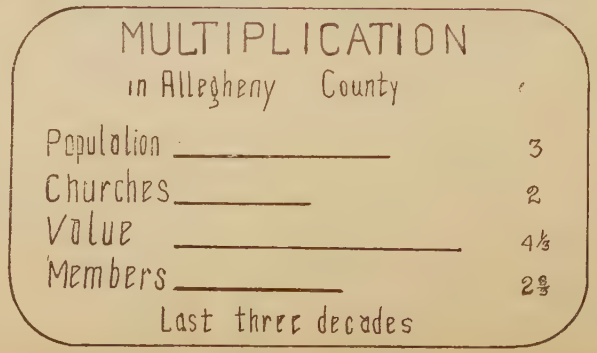


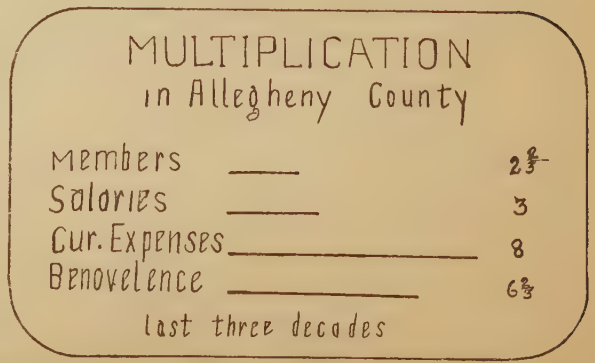
When the Ohio Convention of Methodist men was held, Ohio was the largest Methodist State.

Pennsylvania's evangelism is traditional. If it adds the plans of the Department of Evangelism, when shall any State surpass it?

Last year's gain in full members was 5%.

In a recent comparison, Emory Church, Pittsburgh, was the third largest in Methodism; Elm Park, Scranton, sixth; East Calvary (Negro), Philadelphia, seventh.





Men At It

Personal evangelism	1 in 6
Boys' girls' work	1 " 17
Missionary education	1 " 33
Outside organizations	1 " 12
Public Life	1 " 20

WHAT THEY DO

Special Work

	Men's Classes	Epworth League
Religious	48	77
Social Service	29	34
Charitable	24	22
Visitation	21	24
Financial	18	21
Missionary	12	68
Number reporting	135	183

AN ABLE ALLY

142 Associations
78,901 Members +
3,164 Conversions 1915
18769 Bible students

These figures do not represent all the churches where men or Leagues do these types of work, but the numbers show by proportion in what men and Leagues are most actively engaged. "Religious" probably means personal evangelism or training. "Outside organizations" and "public life" indicate that men are at work for Christ there.

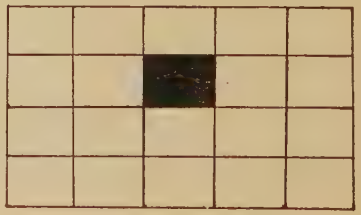
The Association does more evangelistic work than in most States.

NEW YORK AND ILLINOIS ARE PENNSYLVANIA'S ONLY PEERS IN THIS WORK

SUNDAY SCHOOL

8	Officers + Teachers
6	In Home Dept.
8	On cradle Roll
78	Scholars

OFFICERS AND TEACHERS



19 in 20 are church members

The Teen Age

80 o/o

of our church members join before 20 yrs. old

CONVERSIONS

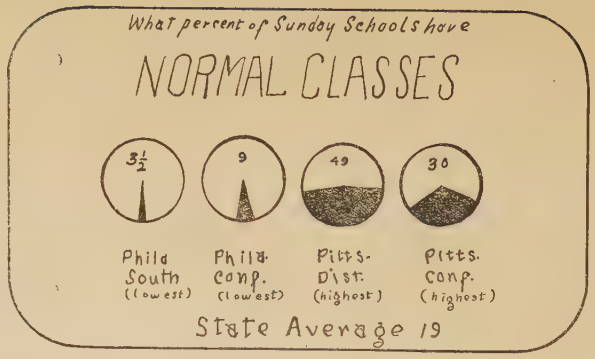
Percent of S.S. converted last year

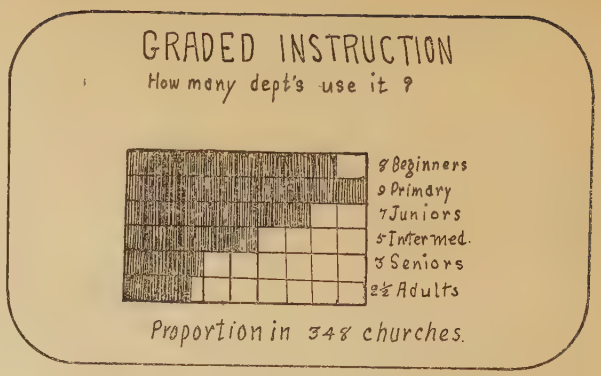
How the Sunday Schools Thrive

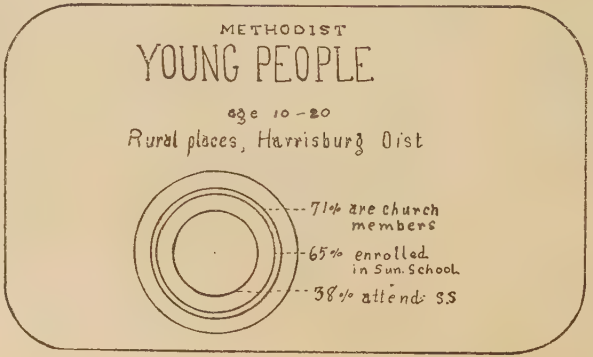
District	Sunday Schools	Officers and Teachers	Scholars, not incl. Home Dep. and Cradle Roll	Home Dept.	Cradle Roll	Grand Total
Altoona	128	2,157	22,683	1,316	2,007	28,163
Danville	122	2,023	19,288	1,174	1,677	24,162
Harrisburg	99	1,953	18,890	1,283	1,705	23,831
Juniata	150	2,173	19,642	1,422	1,896	25,133
Williamsport	119	1,601	14,866	1,094	1,773	19,334
Cent. Pennsylvania Conf.	618	9,907	95,369	6,289	9,058	120,623
Clarion	98	1,461	14,098	889	1,515	17,963
Erie	66	1,043	9,860	683	1,209	12,795
Franklin	79	1,220	10,827	623	1,162	13,832
Jamestown	60	951	9,290	663	974	11,878
Meadville	86	1,125	9,804	1,101	780	12,810
New Castle	68	1,159	11,370	1,202	1,270	15,001
Erie Conf	457	6,959	65,249	5,161	6,910	84,279
Central	81	1,740	16,635	1,872	1,761	22,008
North	94	2,782	31,326	2,908	2,936	39,952
Northwest	70	1,989	24,625	1,988	2,063	30,665
South	81	1,708	18,120	1,535	1,782	23,145
West	81	1,935	19,756	2,028	1,760	25,479
Philadelphia Conf	407	10,154	110,462	10,331	10,302	141,249
Allegheny	74	1,645	18,589	1,933	2,115	24,282
Blairsville	98	1,889	21,502	1,795	2,823	28,009
McKeesport	111	1,978	21,474	1,528	2,129	27,109
Pittsburgh	45	1,572	19,098	1,285	2,131	24,086
Washington	111	1,734	18,258	1,576	2,206	23,774
Pittsburgh Conf	439	8,818	98,921	8,117	11,404	127,260
Scranton	111	2,114	19,339	1,408	1,440	24,301
Wilkes-Barre	103	1,821	19,363	1,283	2,048	24,515
2 districts Wyoming	214	3,935	38,702	2,691	3,488	48,816
4½ Conferences	2,135	39,773	408,703	32,589	41,162	522,227

DISTRICT	Attendance of Scholars Column Three in Percentage	Officers and Teachers Members of Church in Percentage	Scholars & Members Home Dept. Members of Ch. in Percentage	School and Home Dept. Converted During Year in Percentage	Percentage of Schools Having Normal Classes	Sunday School Expense
Altoona	59	95	44	5	19	$10,015
Danville	61	95	61	5	14	8,593
Harrisburg	62	95	63	5	11	10,982
Juniata	65	98	56	5	12½	10,039
Williamsport	65	93	52	5	25	7,667
Cent. Pennsylvania Conf.	62	95	55	5	16	47,296
Clarion	67	95	42½	9	17	6,121
Erie	62	94	46	4½	12	4,873
Franklin	68	95	43	8½	20	6,415
Jamestown	60	90	52	6½	10	5,438
Meadville	64	95	37	9	11½	5,233
New Castle	64	94	55	5	47	9,027
Erie Conf	64	94	46	7	19	37,107
Central	59	94	49	6	8	14,506
North	58	95	48	4½	7	23,010
Northwest	58	97	49	5	11	20,101
South	60	99	48	8	3½	14,492
West	62	98	52	6	16	14,673
Philadelphia Conf	59	96	49	6	9	86,782
Allegheny	60	97	49	7	20	16,743
Blairsville	64	96	51	4½	30	11,433
McKeesport	62	90	44	6	38	12,146
Pittsburgh	61	99	47	4½	49	19,404
Washington	63	96	43	7	21	11,550
Pittsburgh Conf	62	96	47	6	30	71,276
Scranton	60	93	56	5½	30	10,363
Wilkes-Barre	63	97	52	4	23	12,186
2 districts Wyoming	62	95	54	5	26	22,549
4½ Conferences	62	95	50	6	19	$265,010

Normal classes are those enrolled with the Board of Sunday Schools.





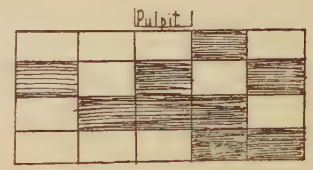


These normal classes are those enrolled with the Board. The State has 2,210 organized adult classes, 497 Senior, and 837 Intermediate.

There are 2,172 schools in the State; 366 use graded instruction in all elementary departments; 798 others use it in one or more elementary departments; 884 Beginners' departments use it, 989 Primary, 694 Junior, and 531 Intermediate.

Reports received from 41 rural schools on the Harrisburg District show that 39 of them have a bona fide constituency roll. Fifty-eight per cent of those enrolled in the schools, age 10 to 20, attend.

CHURCH ATTENDANCE



Audience fills 9 seats in 20

Erie 52 o/o Phila. 38o/o

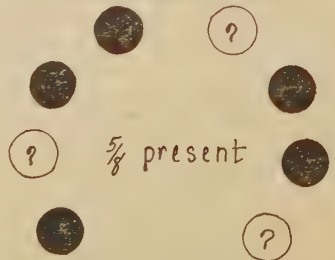
PRAYERMEETING

2 members attend

7 do not

1 of the 2 takes part

WHERE ARE THE THREE?



5/8 present

The average Sunday School Class

INVITED SPEAKER

occasionally

one	church	out	of	five

At prayer meeting

The Ohio Survey reveals a prayermeeting attendance equal to 13% of the membership, and 3 out of 4 of those who attended took part in the meeting.

Concerning the topics handled in Pennsylvania prayermeetings.

201 say Biblical and doctrinal
128 " Sunday school lessons
106 " Christian life and prayer
21 " Evangelistic
13 " Social service.

DO YOU READ THE ADVOCATES? THE STATE TAKES:

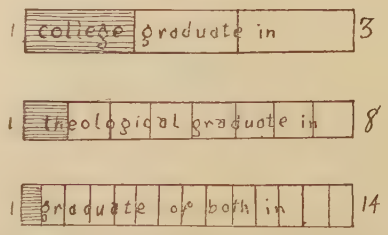
19,500 Pittsburgh Christian Advocates.
7,908 New York Christian Advocates.
2,000 Northern Christian Advocates.
1,500 (Baltimore) Methodists.
248 Christliche Apologetes.
115 Haus und Herds.
62 Western Christian Advocates.

31,323
8,152 Epworth Heralds.

39,475

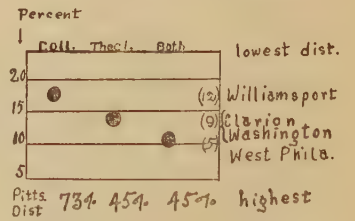
EDUCATED PASTORS

STATE AVERAGE



EDUCATE THE MINISTRY!

College + Theological Graduates



A DEFINITE PROGRAM

Do you work to a program?

117 do in Cent. Pa.

96 have definite Goal

260 pastors there

3 Years on a charge

Dist.

8% pastors in Williamsport

51% . . Jamestown

50% . . Wilkes-Barre

21% . . Scranton

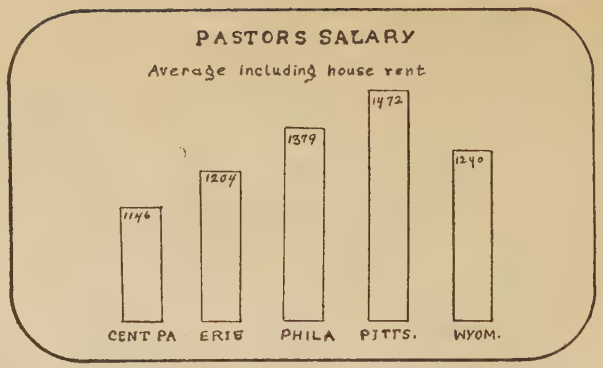
Are the Pastors Educated?

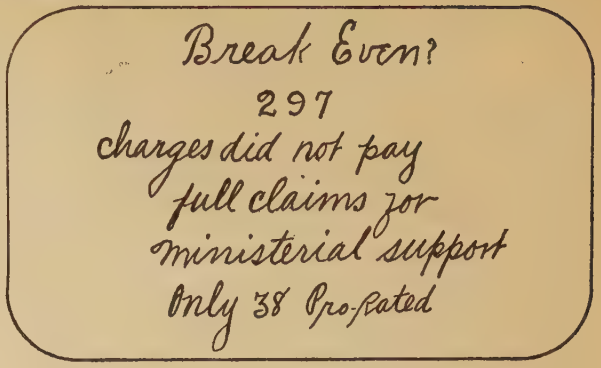
District	College Graduates	Theological Graduates	Graduates of Both	Number of Pastors	Student Pastors	Per Cent College Graduates	Per Cent Theological Graduates	Per Cent Grad. Both
Altoona	15	4	4	52	0	29	8	8
Danville	17	7	6	54	2	31	13	11
Harrisburg	12	5	3	53	5	23	10	6
Juniata	11	6	3	51	3	22	12	6
Williamsport	6	7	4	50	7	12	14	8
Cent. Pa. Conf.	61	29	20	260	17	23	11	8
Clarion	13	3	3	35	0	37	9	9
Erie	10	5	4	37	0	27	14	11
Franklin	14	7	8	29	0	48	24	28
Jamestown	13	5	5	35	..	37	14	18
Meadville	..	14	3	36	2	..	39	8
New Castle	12	6	6	38	2	32	16	16
Erie Conf	62+	40	29	210	4	36	19	14
Central	33	7	..	67	3	49	10	..
North	28	9	5	73	4	38	11	7
Northwest	28	19	14	59	1	47	32	24
West	22	4	3	62	2	35	6	5
South	..	..	..	63	2	..	..	..
Philadelphia Conf.	111+	63+	22+	324	12	43	24	11
Allegheny	20	6	..	56	5	36	11	..
Blairsville	30	21	19	51	2	59	41	37
McKeesport	16	10	10	57	2	28	18	18
Pittsburgh	32	20	20	44	0	73	45	45
Washington	24	6	..	64	5	38	9	..
Pittsburgh Conf.	122	63	49+	272	14	44	23	..
Scranton	23	11	8	56	..	41	20	14
Wilkes-Barre	10	21	5	56	3	18	38	9
2 dists. Wyoming	33	32	13	112	3	29	29	12

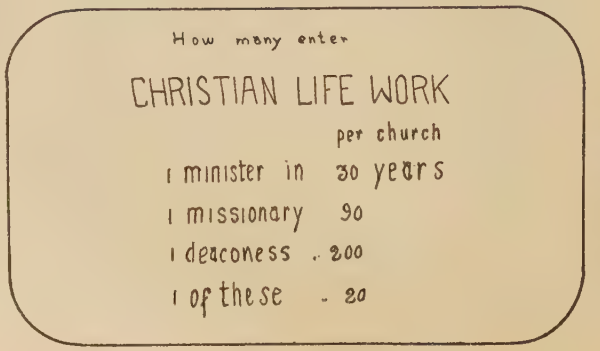
Are the Pastors Conference Members and Ordained?

District	Supplies	Not Elders	Not Deacons	Number of Pastors	Per Cent Not Elders	Per Cent Not Deacons	On Charge Three Years	Per Cent Three Years
Altoona	4	10	5	52	19	10	18	35
Danville	5	14	10	54	26	19	10	19
Harrisburg	12	18	10	53	34	19	9	17
Juniata	15	15	12	51	35	24	11	22
Williamsport	15	18	16	50	36	32	4	8
Cent. Pa. Conf	51	75	53	260	29	20	52	20
Clarion	4	6	2	35	17	6	8	23
Erie	5	3	3	37	8	8	7	19
Franklin	4	10	8	29	34	27	10	34
Jamestown	5	7	3	35	20	9	18	51
Meadville	9	11	8	36	31	2	5	14
New Castle	5	8	6	38	21	16	5	13
Erie Conf	32	45	30	210	21	14	53	25
Central	10	5	7	67	7	10	15	22
North	9	9	6	73	12	8	16	22
Northwest	7	3	2	59	5	3	16	27
West	12	11	6	62	17	10	19	31
South	10	1	1	63	2	2	23	37
Philadelphia Conf	48	29	22	324	9	7	89	27
Allegheny	6	10	2	56	18	4	18	32
Blairsville	9	11	5	51	22	10	12	24
McKeesport	12	5	7	57	9	12	9	16
Pittsburgh	0	0	0	44	0	0	8	18
Washington	16	16	8	64	25	13	9	14
Pittsburgh Conf	43	42	22	272	15	8	56	21
Scranton	4	4	3	56	7	5	28	50
Wilkes-Barre	2	7	5	56	13	9	12	21
2 dists. Wyoming	6	11	8	112	10	7	40	36

11% in the State are not deacons; 17% not elders.







Pennsylvania has 33 deaconesses, 6 associates, and 6 probationers, 4 homes, 2 summer homes, 2 deaconess social centers. $150,000 deaconess property. Deaconesses made 43,404 calls last year, and taught 19,930 children in social centers.

Forty missionaries under our Foreign Board and 30 under our Woman's Foreign Missionary Society have gone out from Pennsylvania.

Charges Not Paying Ministerial Support in Full

District	Pastor	District Supt.	Bishops	Conference Claimants	Total Number	How Many Prorate
Altoona	12	8	5	7	12	5
Danville	8	3	4	4	8	3
Harrisburg	5	3	4	4	7	1
Juniata	9	7	5	9	12	4
Williamsport	14	11	10	11	16	6
Cent. Pennsylvania Conf.	48	32	28	35	55	19
Clarion	6	4	19	25	27	2
Erie	4	2	11	12	14	2
Franklin	2	1	4	10	12	1
Jamestown	3	1	9	14	15	0
Meadville	4	1	6	8	11	1
New Castle	1	0	8	5	9	1
Erie Conf.	20	9	57	74	88	7
Central	2	3	6	6	7	2
North	2	0	3	4	6	0
Northwest	1	0	2	2	3	0
South	3	0	4	7	11	0
West	3	1	2	6	10	0
Philadelphia Conf.	11	4	17	25	37	2
Allegheny	2	0	20	17	23	0
Blairsville	3	2	13	10	13	2
McKeesport	6	3	14	13	18	1
Pittsburgh	0	0	0	0	0	0
Washington	10	4	15	11	22	0
Pittsburgh Conf.	21	9	62	51	76	3
Scranton	7	6	17	23	26	4
Wilkes-Barre	6	5	14	8	16	3
2 Districts Wyoming	13	11	31	31	42	7
4½ Conferences	112	65	195	216	298	38

The fifth column gives the number of charges not paying in full one or more of the claims for ministerial support.

NAME	Entered Ministry in What Conf.	Member of What Conf. When Elected	Born in Pa.
Robert R. Roberts		Philadelphia	
John Emory	Philadelphia	Philadelphia	
Edmund S. Janes	Philadelphia		
Levi Scott	Philadelphia	Philadelphia	
Matthew Simpson	Pittsburgh		
Calvin Kingsley	Erie	Erie	
Henry W. Warren		Philadelphia	
Charles W. Smith	Pittsburgh	Pittsburgh	
Thomas B. Neely	Philadelphia	Philadelphia	Yes
John W. Hamilton	Pittsburgh		
Naphtali Luccock	Pittsburgh		
James M. Thoburn	Pittsburgh		
William P. Eveland	Cent. Pa.	Cent. Pa.	Yes
Merriman C. Harris	Cent. Pa.		
Thomas Bowman			Yes
Isaac W. Wiley			Yes
Homer C. Stuntz			Yes

Students from Pennsylvania in the theological schools:

Boston.....5 per year
Drew.....8 per year
Garrett.....2½ per year

1 per pastor in 77 years

Pennsylvania could do better than that. Only one State in the Union gives as many men to the National Guard or for its State militia. One-third the Union soldiers at Gettysburg were from Pennsylvania.

Pennsylvania gives one man to the Methodist ministry each year from 30 charges. This agrees with the previous figure when the education of the ministers is considered.

1 minister	per	pastor	in	30	years
1 missionary	"	"	"	90	"
1 deaconess	"	"	"	200	"
1 of any of these	"	"	"	20	"

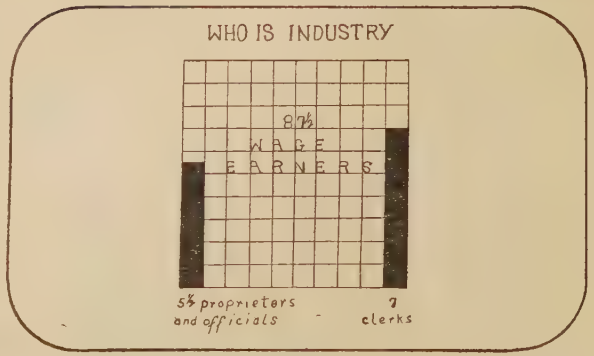
One hundred and twelve charges did not pay the pastor in full last year; 65 the District Superintendent; 195 the Bishop; and 215 the Conference Claimants.

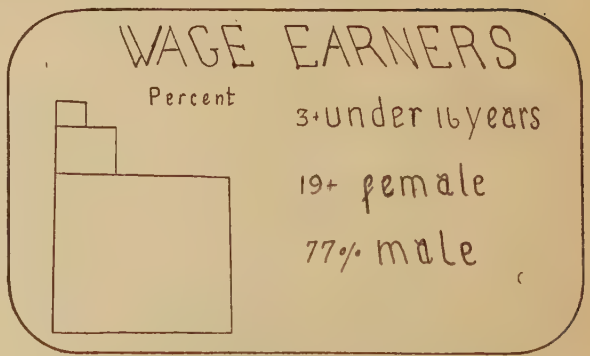
The average preacher's pension is:

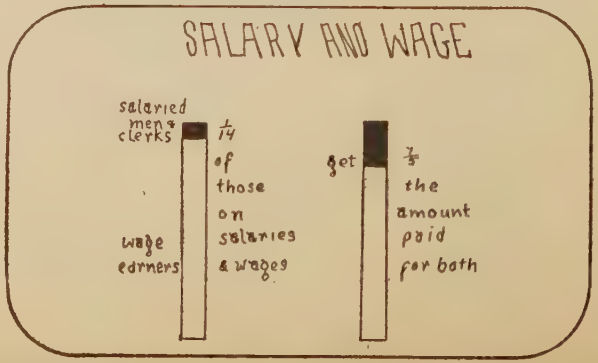
$279 in Central Pennsylvania
255 in Erie
272 in Wyoming
370 in Philadelphia
390 in Pittsburgh

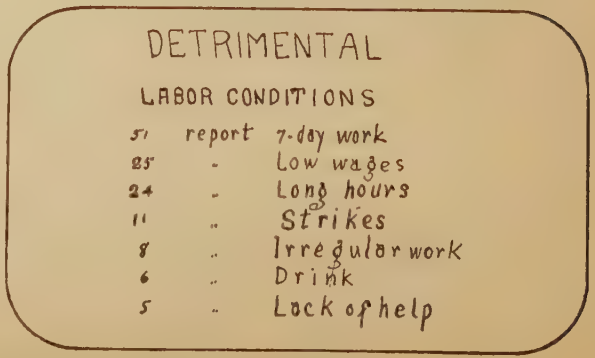
For Conference Claimants, the average paid is:

To men..... $313.31
To women..... 177.09
To children..... 55.42


WHO IS INDUSTRY
8½
WAGE EARNERS
5½ proprietors and officials
1 clerks


WAGE EARNERS
Percent
3+ under 16 years
19+ female
77% male


SALARY AND WAGE
salaried men & clerks
1/14 of those on salaries & wages
wage earners
get
7/8 the amount paid for both


DETRIMENTAL
LABOR CONDITIONS
51 report 7-day work
25 " Low wages
24 " Long hours
11 " Strikes
8 " Irregular work
6 " Drink
5 " Lack of help

Pennsylvania is the leading mining State of the country. Its products are more than three times those of its nearest competitor. In manufacturing it is second only to New York. Philadelphia and Pittsburgh lead all cities in the manufacture of many things.

The hours of work in the manufacturing industries:

Hours.....	48 or under	49 to 54	55 to 60	61 or over
No. Workers.....	61,599	156,089	560,150	99,705

Almost half of those working 55 to 60 hours work the full 60.

Only 26,799 work over 72.

These figures were obtained, however, before the present war.

Industrial accidents have been largely reduced. Gas explosions in mines in 1913 were reduced one half from the record of the previous five years.

The Young Men's Christian Association does a praiseworthy work in teaching industrial workers trades, accident prevention, first aid, and educational courses on school type. Pittston has a mining institute of 800 members, meeting monthly. Its purpose is accident prevention. It has also English classes for immigrant workers, and classes to prepare men to become foremen. Wilkes-Barre has a similar institute of 1,200 members; also a mining school, which meets two nights a week, with 103 members. A similar school is conducted at Scranton, with 102 members.

The cost of living for industrial workers is higher in Pittsburgh than any other city except New York. Cincinnati is third and Philadelphia fourth.

From 1904 to 1909 the rise in industrial salaries was 51+%, but the rise in industrial wages was only 24− %.

PUZZLE

Find the

Immigrant

from

Northern Europe

S S S S S S S N S

CITIZENS?

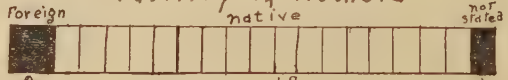
1 in 3

Foreign born white males of voting age are naturalized

41 o/o in Philadelphia & Pittsburg are naturalized

ILLEGITIMACY

Nativity of Mothers



Women in Pa

Whom God United?

One Divorce for how many women?

Foreign White	460
Native White	
Foreign parentage	162
Native "	136
Negro	104

The immigrant groups reported by pastors are, in the order of frequency, Italian, Slavic, Polish, Austrians or Hungarians, Greek, Jewish, Russian, Syrian, Bohemian.

Immigrants are employed usually in manufacturing and mining. Usually they live in houses owned by the company. These are often built in rows front to back. Frequently the coal bin is set in the front yard on the fence line, convenient for company delivery. Rent is from five to eight or ten dollars a month. Some boarding houses have no heat in winter except from the kitchen stove, and after supper the men must go to bed—or to the saloon—to keep warm.

Every immigrant should have opportunity to learn English—his ignorance of it is likely the principal reason that accidents are more frequent in American mines than in other countries. He should be taught to play —he knows no recreation other than beer drinking. He should be given an inviting environment—he was accustomed to cathedrals, galleries, libraries in Europe. He should be evangelized—Europe gave him a religion of forms.

Pennsylvania has 460,045 people 15 years of age or over that are unable to speak English. It has 278,351 unable to read or write in their own language. Only 10,804 of them are attending school.

One divorce for 104 *married* negro women, etc. Although two women in ten in Pennsylvania are foreign, only one mother of an illegitimate child in ten is foreign.

Ye Did It Not

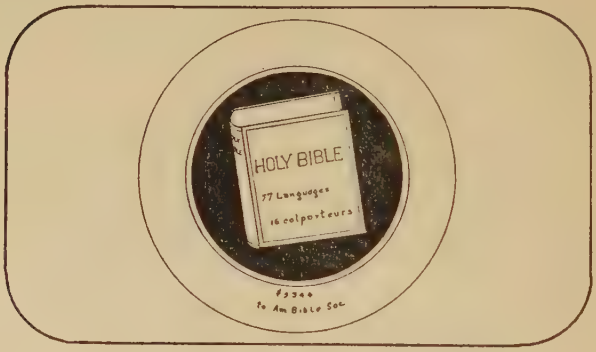
in Allegheny County

2 people in 3 are foreigners

yet

Only 1 church in 4

attempts to evangelize them.



No Evening Schools

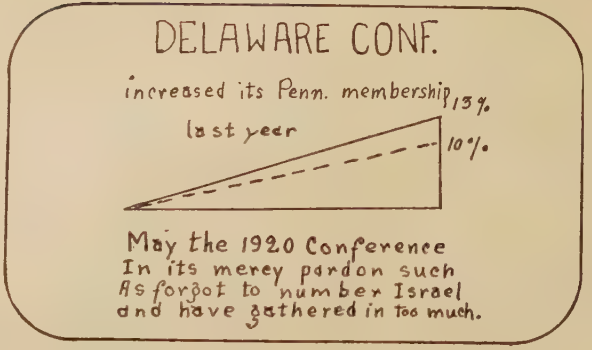
in 64 cities

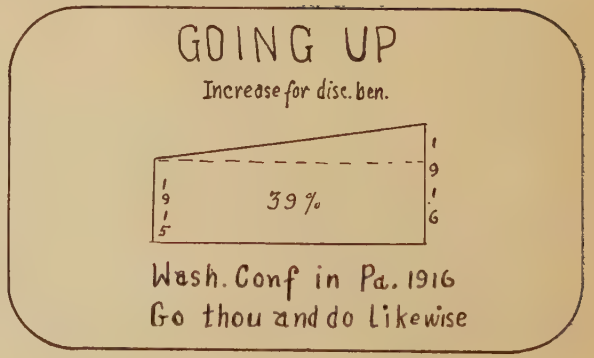
with over 1000

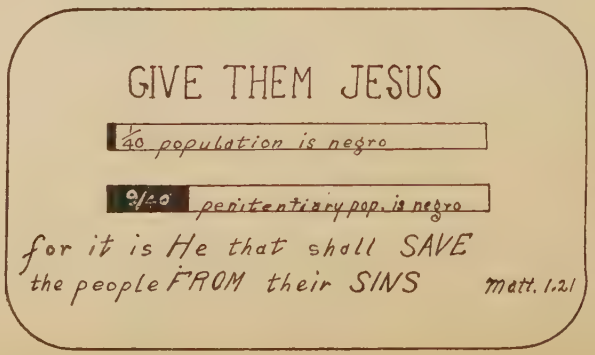
foreign-born white pop.

Methodist Work Among Immigrants

Location	Members on Roll	Preparatory	Sunday School		Epworth League		Property		Disciplinary Benevolences
			Officers and Teachers	Scholars	Senior Members	Junior Members	Church	Parsonage	
Italian Churches									
Altoona	49	23	13	145	..	90	$11,000	$4,000	$72
Hillsville	41	19	6	44	..	..	3,000	.....	48
Oakmont	..	10	..	..	..	..	.....	.....	14
Philadelphia	60	58	9	220	..	..	15,000	.....	13
Pittsburgh	38	2	1	31	..	..	5,000	8,500	..
Reading	23	27	6	61	..	..	4,000	.....	..
New Castle	42	7	10	70	..	..	5,500	.....	45
Wilkes-Barre	102	16	10	115	32	..	8,000	.....	3
Totals	355	162	55	686	32	90	51,500	12,500	195
Central Swedish									
Braddock	17	..	2	25	15	..	4,000	.....	10
McKeesport	195	..	16	165	65	..	14,000	3,600	180
Pittsburgh	40	..	5	30	..	..	5,000	5,000	16
Warren	95	..	11	60	21	..	6,500	.....	52
Totals	347	..	34	280	101	..	29,500	8,600	258
Eastern Swedish									
Philadelphia	82	8	20	90	55	..	15,000	.....	175
Central German									
North Braddock	78	6	11	80	20	40	14,500	.....	12
Pittsburgh: North	168	..	11	180	43	..	40,000	4,000	216
First Church	147	..	15	185	26	32	14,000	3,000	46
Park Avenue	77	2	15	125	..	..	4,000	3,000	151
Second Church	83	1	8	68	..	..	9,000	2,200	38
Totals	553	9	60	638	89	72	81,500	12,200	463
East German									
Philadelphia	170	13	22	214	47	..	11,000	4,000	452
Scranton: Adams Av.	185	2	32	175	60	..	52,500	4,500	264
Prospect	95	5	15	100	35	..	4,000	2,500	75
Totals	450	20	69	489	142	..	67,500	11,000	791



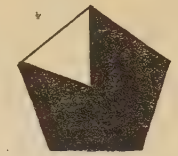



GIVE THEM JESUS
1/40 population is negro
9/10 penitentiary pop. is negro
for it is He that shall SAVE
the people FROM their SINS
Matt. 1.21

The Methodist Episcopal Church has very little work in the State among the Negroes outside of Philadelphia. Large numbers of vicious Negroes have been imported recently from the South to replace the immigrants who have left the industries to return to Europe. The Delaware and Washington figures refer to their churches in Pennsylvania.

The first Negro church in our branch of Methodism is Zoar Church in Philadelphia.

17 COUNTIES RURAL



Having 80% or more of land area in farms

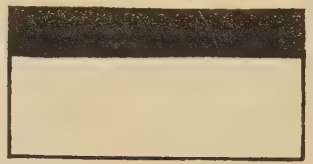
5 of them have 90% or more

TENANT FARMING

5 Other counties exceed 35%

MORTGAGES

on Erie Conf. farms



3/10 the farm value

STUDENT PASTORS

48 of them

39 serve rural charges

All of those in Cent. Pa. serve rural charges

The type of farming done may be seen from the following table of last year's values:

Animals	$133,327,000
Cereals	70,348,000
Hay and forage	45,623,000
Dairy products	42,808,000
Poultry and eggs	23,331,000
Vegetables	21,987,000
Fruits	9,852,000

The farmers are indifferent usually to scientific methods. They are content with the traditional ways. The Extension Department of the State College is doing much to change this and to improve conditions.

A commendable fact is this: Of the $27,000,000 corn crop and the $14,500,000 oat crop, only $3,000,000 of both is sold. Of the $45,623,000 hay and forage crop, only $6,000,000 is sold. The rest is fed.

Values are increasing. The number of poultry increased last year 15%, but the value increased 71%.

Three hundred and thirty-seven schools teach manual training, and 244 domestic science, but only 87 teach agriculture.

The percentage of farms operated by tenants is only one-half as large as in the corn-belt.

EVERY TWO MILES

a church

besides 8 abandoned.

96 people per. church

4 rural townships, Venango Co.

ALGEBRA

in Penfield

$\frac{360 \text{ people}}{m\ f\ p}$ = Overchurched

m = Methodists

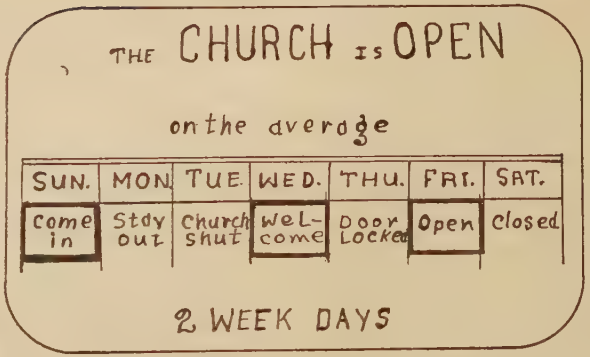
f = Free Methodists

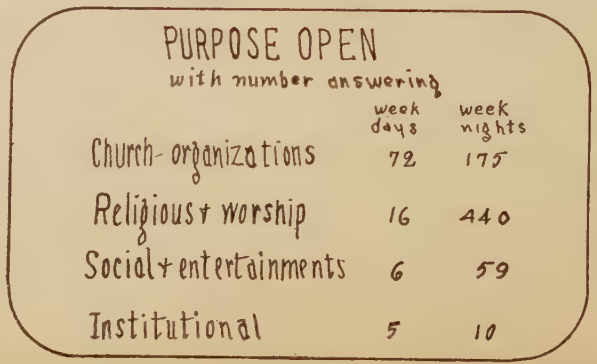
P = Presbyterians

240 Roman Catholics

8 churches for 662 people

The schools are consolidated

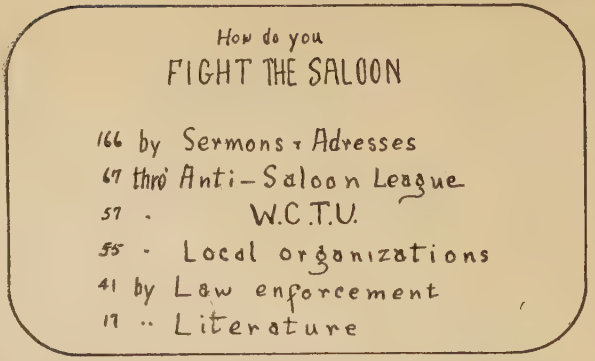




Pennsylvania Methodism is lamentably weak in its provisions for recreation and young people's clubs.

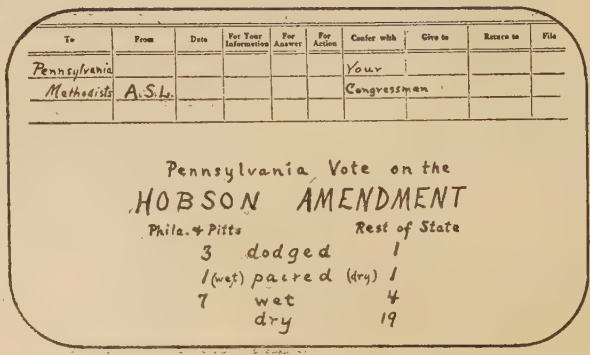
It does not cooperate well with the Young Men's Christian Association in social and athletic work.

Many public schools are open. About 1 in 12 that pastors reported are open 4 nights a week, usually for night school.



Eighty per cent of the paupers were drinkers; also eighty per cent of the penitentiary inmates; also eighty-five per cent of the jail and workhouse population. Schuylkill County is the wettest in the State, with a saloon for every 196 people. Lawrence is the dryest wet county—one saloon for 5,002 people.

Schuylkill County pays $307,000 for criminal costs, poverty, and insanity. Four fifths of this is due to drink. In return it receives $27,750 rum revenue.

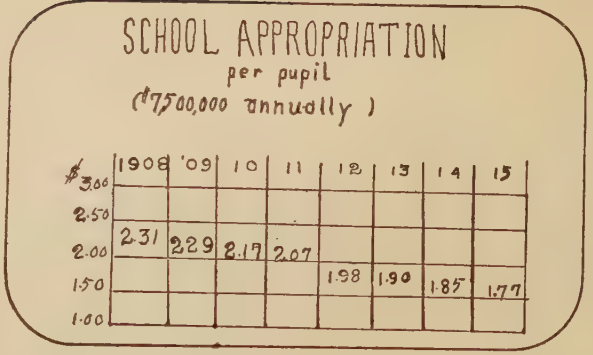


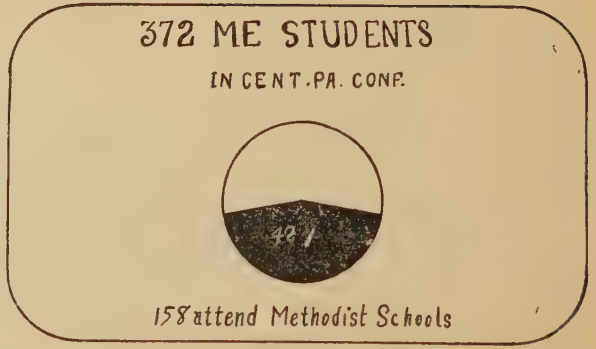
Under County Option, in 1873, 39 counties were dry. Work for it again. Eleven are dry now.

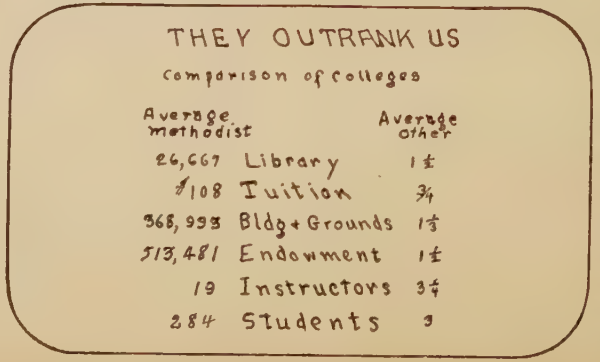
Wages in Pennsylvania cities vary in general proportion to the per cent of industrial capital invested in breweries in those cities. The more invested, the smaller the industrial wage.

$1,000,000 invested in breweries gives employment to 77 men; foundries, 307; glass, 408; lumber, 514; car building, 719.

One Congressman living near Pittsburgh, and having part of his constituency there, voted dry on the Hobson Amendment.







A static public school appropriation, with an increasing enrollment, means a decrease per pupil annually.

The church cooperates ill with the public schools.

Methodism has 3 colleges, Allegheny, Beaver, and Dickinson. The other 39 colleges of the State have 1½ times as many library volumes as the Methodist average, etc. They have more instructors in proportion to students also. We have fewer colleges, with fewer students enrolled in them in proportion to membership than any other Protestant body except the Protestant Episcopal Church. Methodist colleges have educated 21 missionaries under our Foreign Board.

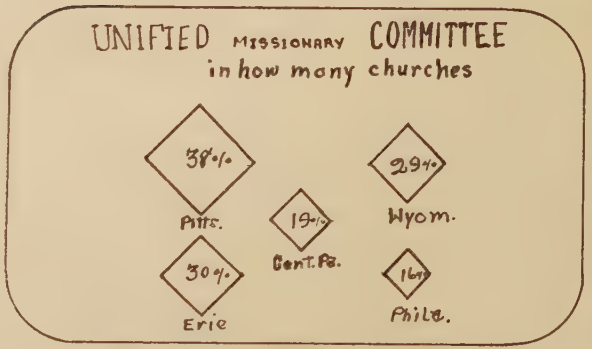
Pennsylvania ranks 23d among the States in education.

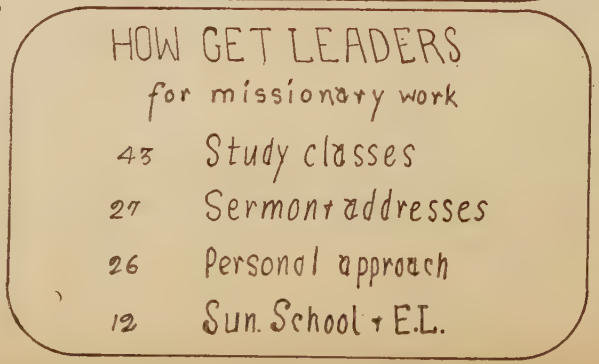
77 % of its school population is in school—rank 30
$18 is its expenditure per child—rank 26
(the State appropriation is $1.00 per capita)
7 % of its population is illiterate—rank 28

21 % of its urban population, age 15 to 20, attends school
31 % of its rural population, age 15 to 20, attends school
86½% of each population, age 6 to 14, attends school

Men teachers average $68.43 per month; women, $50.14
Delaware County pays men $120.97 per month, the highest average.
Allegheny County pays women $64.67 per month, the highest average
Fulton County pays men $45.97; women, $41.39, the lowest average.

The State has 13 "normal" schools. Iowa, by comparison, has but one. Only a small proportion of the "normal school" students intend to teach.





A Unified Missionary Committee is one which includes a representative of each department of the church, and which frames and promotes a harmonized program of missionary work cooperating with each department. These figures seem high, but they represent the proportion of the Conferences one to another.

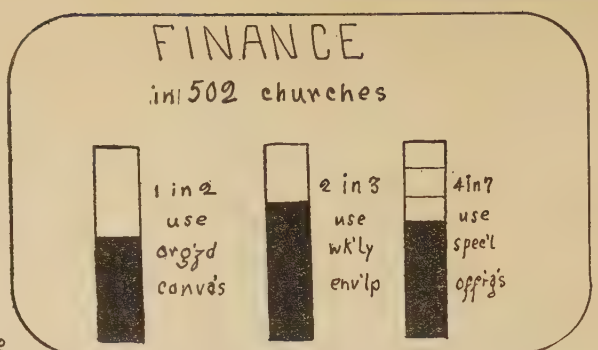
The per cent of churches in each Conference working the plans of the Department of Missionary Education is about the same.

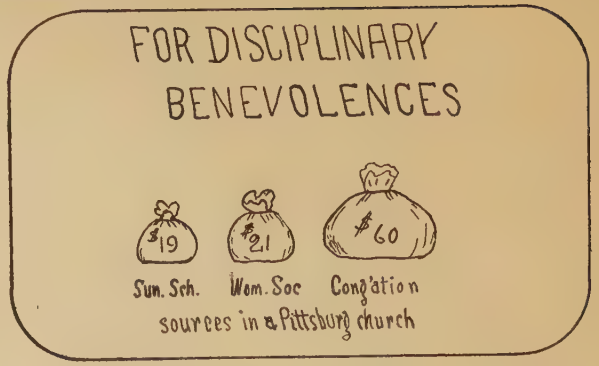
Central Pennsylvania Conference has 23 mission study classes enrolled with the Department; Erie, 11; Philadelphia, 12; Pittsburgh, 128; Wyoming, 13.

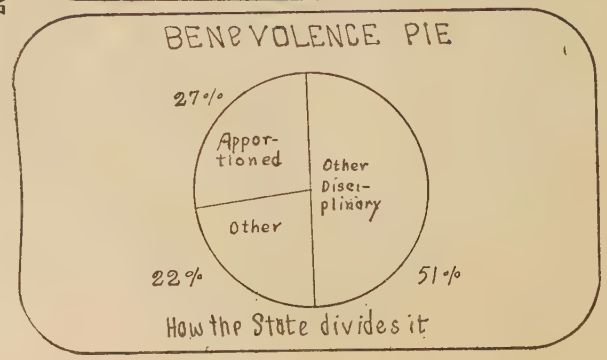
In Central Pennsylvania and Wyoming Conferences about two fifths the appointments use the Disciplinary Financial Plan; in Erie and Philadelphia, one half; in Pittsburgh, "nearly all use it, in part."

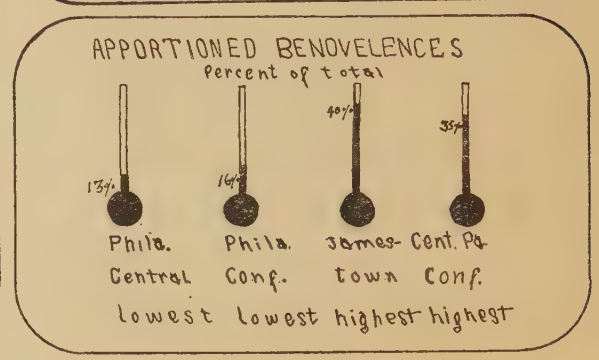
Washington District Leagues gave $16.40 for benevolence last year. They have 369 known tithers.

In the following cuts, the money-bags represent so many dollars out of a hundred. The apportioned benevolences should be given a larger part of the pie. Philadelphia Central District gives 13% of its benevolence to the apportioned benevolences—not 13% of the State total—etc.


FINANCE
in 502 churches
1 in 2 use org'd canv's
2 in 3 use wk'ly env'lp
4 in 7 use spec'l offrg's


FOR DISCIPLINARY BENEVOLENCES
$19
$21
$60
Sun. Sch.
Wom. Soc
Cong'ation
sources in a Pittsburg church


BENEVOLENCE PIE
27%
Appor-tioned
Other Disci-plinary
Other
22%
51%
How the State divides it


APPORTIONED BENOVELENCES
Percent of total
13%
16%
40%
35%
Phila. Central
Phila. Conf.
James-town
Cent. Pa. Conf.
lowest
lowest
highest
highest

In some of the deforested regions there is real home mission territory. The woodsmen have gone and no industry has developed to replace the sawmill. Houses, mills, towns, deserted or burned, leave ruins both picturesque and depressing. A few families remain, too poor to move out. The Methodist Church is practically the only Protestant force in much of this territory, outside the cities. If Methodism can hold its preaching places until new industries develop the resources there in oil, coal, clay, and gravel, it will flourish. Benezette has 9 preaching places, one of which in its day was a station paying $800. Cross Forks had five appointments, averaging 10 members, and paying an average of $32 for salary last year. Better finance has been arranged for this year.

Lay executive ability is seldom available in weak circuits. The pastor does about all the church work. He is seldom a man properly trained for the ministry.

Clinton, Cameron, and Elk Counties are largely deforested. The denuded country is too rough for farming, except on a small scale in an occasional valley.

Reforesting is in process, but not much as yet has been done. Much of this timber has been cut off ten years or more. The Pennsylvania Railroad has planted many river bottoms with locust for ties. The State is re-buying parts of this land, at from $2 to $4 per acre, intending to reforest it and make it a game preserve.

Anyone who desires can secure, from the Pennsylvania Department of Forestry, pine, spruce, larch, maple, or ash seedlings. These are sent without price except a nominal charge of 25c. per 1,000 for packing and shipping.

Of the high-school teachers in these three counties, 13 are college graduates, 24 are normal graduates, and 11 hold "other certificates."

Nine high schools in Clinton County have only one teacher each.

Benevolences

District	Apportioned	Per Cent	Other Disciplinary	Per Cent	Other Benevolences	Per Cent	Total
Altoona	$9,996	34	$14,954	51	$4,230	15	$29,180
Danville	10,132	33	15,995	53	4,285	14	30,412
Harrisburg	12,387	34	19,428	54	4,414	12	36,229
Juniata	8,538	36	12,326	52	3,006	12	23,870
Williamsport	8,106	35	11,926	51	3,288	14	23,320
Cent. Pennsylvania Conf.	49,159	35	74,629	52	19,223	13	143,011
Clarion	3,378	35	5,877	60	518	5	9,773
Erie	6,200	36	9,700	56	1,322	8	17,222
Franklin	4,164	28	9,464	63	1,293	9	14,921
Jamestown	7,603	40	9,763	51	1,606	9	18,972
Meadville	5,327	35	9,088	59	977	6	15,392
New Castle	4,266	30	9,028	64	819	6	14,113
Erie Conf	30,938	34	52,920	59	6,535	7	90,393
Central	7,105	13	21,706	39	26,407	48	55,218
North	9,548	18	26,012	49	18,046	33	53,606
Northwest	8,000	15	29,487	54	16,997	31	54,484
South	4,065	14	15,767	52	10,221	34	30,053
West	6,997	19	17,810	51	10,400	30	35,207
Philadelphia Conf	35,715	16	110,782	49	82,071	35	228,568
Allegheny	11,436	27	26,064	60	5,328	13	42,828
Blairsville	11,752	37	16,456	52	3,384	11	31,592
McKeesport	8,653	31	16,068	58	2,977	11	27,698
Pittsburgh	21,754	26	47,487	58	13,165	16	82,406
Washington	8,193	35	11,263	48	4,176	17	23,632
Pittsburgh Conf.	61,788	30	117,338	56	29,030	14	208,156
Scranton	9,083	26	11,357	32	14,855	42	35,295
Wilkes-Barre	10,615	21	22,037	44	17,235	35	49,887
2 districts Wyoming	19,698	23	33,394	39	32,090	38	85,182
4½ Conferences	197,298	27	389,063	51	168,949	22	755,310

PART VI

EXPRESSIONS OF CONVICTION

POLICY

The Pennsylvania Convention of Methodist Men declares for:

The consummation of Methodist Union

A better prepared and a better paid ministry

Federated benevolence boards

An increase in the practice of prayer

Renewed diligence in personal evangelism and religious training

The recognition and discharge of our social obligation

The elimination of liquor traffic

Brotherhood toward all newcomers among us

The carrying of the gospel to the ends of the earth

We further believe that the cause of Christ will be strongly advanced by the adoption in every Methodist church in Pennsylvania of the following methods:

The constituency roll

The organized canvass

The community survey

The unified missionary committee

The Disciplinary financial plan

Proportionate paying

Sane publicity

EXPRESSIONS OF CONVICTION

ON METHODIST UNION

THE members of the Pennsylvania Convention of Methodist Men, in session in the city of Harrisburg, November 22, 1916, desire here to record their gratification that the program gave such prominence to the theme, "A United Methodism," and summoned as exponents of the cause thus designated such apostolic leaders as Bishop Eugene R. Hendrix, of the Methodist Episcopal Church, South; President T. H. Lewis, of the Methodist Protestant Church, and Bishop Earl Cranston, of the Methodist Episcopal Church. We declare our profound appreciation of the message brought to us by these eminent ministers of Christ and our cordial agreement with the principles of Christianity which they enunciated and the lines of procedure which they indicated. We affirm our belief that the present movement for the unification of our divided American Methodism is under providential direction; that the proposal to consummate union by the process of reorganization is reasonable; and that the furtherance of this project is one of the chief objects to be sought by all who sincerely long for an increasing spiritual efficiency in the forces of Methodism.

We hail with gratitude the approaches which have been made by the several divisions of Methodism toward a practical basis of union. We invoke the blessing of Almighty God upon the sessions of the Joint Commission to assemble in Baltimore, Maryland, December 28, 1916, for the promotion of this noble enterprise, and earnestly pray that their deliberation may have the guidance of divine wisdom.

We register conviction that the weal of our holy religion is so deeply involved in the settlement of this problem that no subordinate questions of church policy, property interest, or

kindred matters, should be permitted to interfere with the fundamental business of union, believing that, when the sentiment of unification shall have actually fused the separated denominations into one body by the compulsion of love, subsidiary differences can be readily adjusted by ecclesiastical statesmen, since the causes which impel separation have either entirely disappeared or are now regarded by those most interested as no longer possessing a determinative validity.

We believe that the spectacle of a divided Methodism in the United States is offensive to God and repellent to men of sense and piety. We, therefore, urge upon our ministers and people the duty of immediate cooperation with the leaders of our Church who are seeking by the blessing of the Lord to remove at the earliest possible moment every barrier which hinders the union of Methodism under the sole banner of Him who prayed that all His disciples might be one in His spirit and power.

ON THE WAR IN EUROPE

Whereas, the present war has shocked, retarded and wrecked civilization;

Whereas, the world's business has been disturbed, so that millions have been brought to the point of starvation;

Whereas, the brotherhood of man has been menaced by hate and a lust for material profit manifested in the manufacture of munitions;

Whereas, the interest of Jesus Christ in this world has been seriously jeopardized; and

Whereas, there can be found no justifiable cause for this inhuman war; therefore be it

Resolved, That we Methodist Men in Conference assembled in Harrisburg, Pennsylvania, November 20-22, 1916, unqualifiedly condemn the spirit of militarism and that greed for material gain that brings on war; and to the Christendom of the world we appeal to join in a new loyalty of devotion to the Prince of Peace in His plan for this world: so that this tired world may find the rest of brotherhood, that this sick world

may find the healing of ministry, that this hurt world may find the restoration of love, that this disturbed world may find peace.

ON ARMENIAN RELIEF

In view of the appalling situation in Armenia and Syria, where hundreds of thousands of people have perished through cruel massacre, exile, hunger, destitution and famine, and hundreds of thousands are now in dire destitution, of whom thousands are perishing day by day; and,

In view of the fact that this agonizing cry coming from those Bible lands calls upon us to do our utmost to save as many as possible of the survivors,

Therefore, in the presence of this indescribable need, we urge all our churches and people to demonstrate by generous contributions that American Christian benevolence is sensitive to the sufferings of our fellow Christians and eager to manifest the love and sympathy of the Saviour for all those who suffer.

ON BECOMING ACTUAL CHRISTIANS

Europe is now engaged in a life and death struggle absorbing her thought and energy. America is the only great Christian power not involved in the struggle. Thus far we have been mercifully spared the horror and demoralization of war. The great non-Christian peoples of the Orient are watching in amazement and perplexity the course of events in what are called the Christian nations of the west.

These facts make it evident that immense and increasing responsibilities are now resting on the Church of God in America, respecting the moral and religious future of the human race. The same thing is true respecting the conditions which America is facing at home.

It is plain to candid and competent observers that the present measure of spiritual life in the Church is too small to qualify it properly to discharge its obligations. This is caused chiefly by the fact that a large proportion of those who are enrolled

as church members are not followers of Jesus Christ according to the requirements of His gospel.

The obvious thing to do is to bring these cold, negligent and worldly members to surrender themselves to God and to become actual Christians. Let us begin at once a definite movement to reach this object; not merely to talk about it, but to get it done. This should be accomplished through the regular means and agencies of the Church, in the pastoral charges, by personal dealing with the members adapted to their individual conditions and characteristics. This is a difficult task, but we can well afford to spend years in its accomplishment. The aim should be to bring at least one half of the enrolled members of each local church to be earnest and faithful believers, and to perform the duties which belong to the Christian life. The polity of the Methodist Episcopal Church determines who the leaders in such a movement must be. The resident bishop, the district superintendents, and the pastor of the local church, are the men upon whom this responsibility rests.

We urge them, therefore, to take up this work and to give to it the momentum of a church-wide movement. We pledge them our support and we call upon the faithful laity to give to the movement their sympathy, prayers and personal labor.

ON PROHIBITION

We, Methodist Men assembled in State Convention in the city of Harrisburg, representing more than four hundred and thirty thousand Methodists, many of whom are voters, and not one of whom is without influence, realize that a crisis in the political, the social, and the religious history of the State is at hand. Events past and the approach of an inevitable conflict between the forces of righteousness and the champions of evil impress us with a vivid sense of our obligations to God and our neighbors.

Therefore we place ourselves upon record as firmly advocating the principles of prohibition for the State and nation; we urge Senators and Representatives at Washington to support by voice

and vote the proposed constitutional amendment forever abolishing the manufacture and sale of intoxicants within the jurisdiction of the United States.

In the meantime, we cordially approve the strenuous efforts of Governor Martin G. Brumbaugh to secure the enactment of the county local option law. We solemnly declare our abhorrence of the cowardice or the selfishness which makes it possible for the brewers and the distillers and the retailers of intoxicating liquor to dictate party candidates and party policies in this imperial commonwealth. And in the fear of God and the love of our fellow men, we hereby declare that we recognize allegiance to no political party which places the interests of the brewery, the distillery and the saloon above the welfare of humanity and the best interests of the State. We here stand. We cannot do otherwise.

ON SUNDAY REST

Whereas, the National Association of Druggists has, through the Chairman of its Sunday Rest Committee, appealed to us for assistance in the Sunday Rest Movement which the druggists started twelve years ago; therefore be it

RESOLVED, That we assure them of our great interest in this movement, and that we pledge ourselves to give them our heartiest support both in our local communities and in State and national legislation, to the end that they may speedily obtain their inalienable right to one day's rest in seven.

PART VII

WHO'S WHO IN THE CONVENTION

EXECUTIVE COMMITTEE

Honorary Chairmen

Bishop Joseph F. Berry
Bishop William F. McDowell
Bishop Franklin Hamilton

James W. Barker, *Chairman*
Harry W. Dunlap, *Vice-Chairman*
J. C. McKay, *Vice-Chairman*
Thomas R. Fort, Jr., *Vice-Chairman*
C. W. Laycock, *Vice-Chairman*
Alex. Simpson, Jr., *Vice-Chairman*
John F. Jose, *Program*
S. W. Dickson, *Finance*
Clayton A. Smucker, *Publicity*
C. W. Burtnett, *Arrangements*
T. A. Dye, *Secretary*
John P. Mellick, *Treasurer*

GENERAL COMMITTEE

Central Pennsylvania Conference

S. B. Evans
J. B. Stein
A. S. Fasick
E. M. Stevens
H. L. Jacobs
E. R. Heckman
J. E. Skillington
J. H. Price
D. N. Miller
R. H. Hart
W. H. Schwartz
S. W. Dickson
J. C. Peet
T. M. B. Hicks
J. H. Smith
C. P. Speer
W. A. Bouse
E. M. Beers

Philadelphia Conference

J. G. Wilson
C. W. Straw
G. W. Izer
G. W. Henson
G. B. Burns
F. B. Parkins
John Watchorn
E. W. Hart
William Bamford
M. H. Nicholas
John McFarland
Albert E. Turner
W. H. Maxwell
John Walton
J. Baker Tuttle
Charles L. Kinsley

Pittsburgh Conference

J. M. Thoburn, Jr.
J. J. Hill
J. W. Cary
W. F. Conner
J. H. Miller
C. L. E. Cartwright
T. A. Dye
J. W. Sumwalt
J. W. Vickerman
H. D. Whitfield
H. S. Piper
W. D. Hockensmith
H. A. Baum
Daniel E. Vaugh
John F. Jose
C. S. Donley
Willard Flint

Erie Conference

John R. Rich
J. S. Carmichael
Fletcher Homan
Byron A. Walker
Homer B. Potter
A. L. Bell
W. H. Crawford
J. C. McKay
N. A. White
H. G. Eaton
J. P. Burns
John C. McDonald
C. W. Miner
C. O. Mead
Austin Blakeslee

Wyoming Conference

F. D. Hartsock
C. M. Olmstead
L. C. Murdock
Thomas Henwood
C. W. Laycock
T. G. Dickenson

SUB-COMMITTEES

Program

John F. Jose
George H. Bickley
George P. Eckman
Mark Kelley
J. W. R. Sumwalt
S. B. Evans
Albert E. Turner

Local Arrangements

Charles W. Burtnett
John T. Olmsted
Amos Morrison
Wilmer Crow
John E. Smith
George Marshall
Charles W. Dickle

Survey

J. W. Cary
Emory M. Stevens
W. B. Hollingshead

Conservation

The District Superintendents

Publicity

Clayton A. Smucker
H. S. Piper
W. P. Shriner
John J. Wallace
W. E. Hosler
T. B. Hendrickson
E. C. Keloch

Finance

S. W. Dickson
H. D. Whitefield
John Walton
Edwin A. Pyles
Harry G. Samson
John G. Wilson
Arthur D. Bacon
L. C. Murdock
W. P. Graham
John P. Mellick

PROGRAM

Monday, November 20, 3:00 P. M.

Theme: Spiritual Preparedness
Bishop Joseph F. Berry, Presiding

The Place of Prayer in Our Lives ..... W. E. Doughty
Prayer Lifting a World's Burdens ..... Bishop Wm. A. Quayle

Monday, 7:30 P. M.

Theme: A United Methodism
Bishop Earl Cranston, Presiding

Words of Greeting ..... Governor Martin G. Brumbaugh
That They All May Be One ..... Bishop Eugene R. Hendrix
The Dynamic of a United Methodism ..... T. H. Lewis

Tuesday, November 21, 9:30 A. M.

Theme: Education and Civic Righteousness
William H. Crawford, Presiding

A Denominational Program ..... George R. Gross
Pennsylvania Methodism's Part In It ..... J. H. Morgan
One Day's Rest In Seven ..... Harry F. Ward
Methodism's Christian Literature ..... John H. Race
Education for World Service ..... R. E. Diffendorfer

Tuesday, 2:00 P. M.

Theme: Facing Our Problems
George P. Eckman, Presiding

Making America Dry ..... Clarence True Wilson
Making Pennsylvania Dry ..... E. J. Moore
The Human Side of Industry ..... Harry F. Ward
Our Attitude Toward the Immigrant ..... E. E. Bohner
Relating the Church to the Immigrant ..... W. M. Young, Adam Nagay
The Inherent Claim ..... Joseph B. Hingeley

Tuesday, 7:30 P. M.

Theme: A World Program
James W. Barker, Presiding

The Christ of the Mediterranean ..... B. M. Tipple
Around the World with a Missionary Camera ..... S. Earl Taylor

Wednesday, November 22, 9:00 A. M.

Theme: The New National Program
Cyrus D. Foss, Jr., Presiding

The Home Base ..... D. D. Forsyth
The Church a Community Force ..... C. N. McConnell
A Rural Church Program ..... Ora Miner
The Problem of the City ..... George H. Bickley
The Conquest of the City ..... Daniel L. Marsh

Wednesday, 2:00 P. M.

Theme: The Efficient Church
Emory A. Walling, Presiding

A Program of Evangelism ..... A. E. Piper
Religion and Recreation ..... Edgar Blake
Men's Work for Men ..... Harry W. Dunlap
Financing the Enterprise ..... J. W. VanCleve
The New Layman ..... John T. Stone
Church Publicity ..... Christian F. Reisner

Wednesday, 7:30 P. M.

Theme: A Conquering Church
Bishop Franklin Hamilton, Presiding

The Price of Victory ..... Fred B. Fisher
So Little Done; So Much to Do ..... Bishop Franklin Hamilton

CONVENTION AN INSPIRING SUCCESS

Unique in Its Purpose

In origin and purpose the Pennsylvania Convention was unique. Among many similar large gatherings none have been prompted by the same specific aim. The progressive program adopted by the recent General Conference left nothing to be desired but a popular interpretation that would acquaint all the pastors and lay workers of the Church with it, and enlist them behind it. This was the purpose of the Convention. It kept the meeting practical and helpful throughout.

Church Papers Received the Message

All the Methodist weekly papers were represented at the Convention, either by their editors or by special reporters. The whole Church received through these papers the popular interpretation of the denominational plans being worked out by the various organizations as instructed at Saratoga.

Hearts Were Strangely Warmed

The Spirit of the Lord was manifestly with speakers and delegates. It was an upper room, the days of preparatory prayer having been effectual in bringing the promise. Seldom have speakers found a more interested and helpful come-back. Those were three days of mutual and cumulative blessings.

Prayer Played Vital Part

The first letter announcing the Convention contained a call to prayer. The committees laid their plans in prayer throughout their work. Prayer groups through the State aided with power by wireless. At the Convention, periods of devotion, petition, and intercession were inserted at opportune places, as the Spirit directed, rather than statedly at a regular time. The plan succeeded admirably. W. E. Doughty served as director of this work.

Music Ably Directed

The Convention music was led by Melvin J. Hill, precentor, assisted by S. W. Carnes, pianist. The general singing was hearty and spirited. Appreciated special numbers were rendered by the Central German Conference Quartette, the Genesee Conference Quartette, and the Stevens Memorial Male Chorus. Mr. Hill compiled the song book used in the services.

Governor Tenders Reception

Governor Brumbaugh made a happy address of welcome Monday night; and gave a reception for the delegates the following noon. The men marched from the auditorium to Front Street, then to State Street and the Capitol. This parade attracted much attention.

Conditions Graphically Depicted

A survey of the Methodist work in Pennsylvania was made, and presented by means of lantern slides at the opening of each session. As well as figures concerning church work, it included much material regarding the industrial, social, and educational conditions, on which every citizen should bring his religion to bear. The findings of the survey were sent to the speakers a week before the Convention. The survey was made and presented by Clyde F. Armitage. It did much to add directness to the program, and kept everything specific.

Results Already Manifest

It was expected that the Convention would induce an advance of some kind in the work of every district. The District Superintendents were made a Committee on Conservation. They met at Harrisburg preceding the convention, and again during it. As this book goes to press, reports already show that the Convention is registering results. BETTER THINGS is being sold widely to carry the Convention to those who could not attend, and to be used as an interesting text book on Methodism and on efficient church work.

Laymen's Movement Cooperates

The Laymen's Missionary Movement cooperated cordially. It loaned H. B. Dickson as Convention Secretary. Fred B. Fisher and Clyde F. Armitage, Secretaries of the interdenominational and Methodist Movements, were invited to participate in the management, because of the success of the Laymen's Movement Conventions.

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